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LIFE OF SWEDENBORG.

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EMANUEL SWEDENBORG.

WITH

SOME ACCOUNT OF HIS WRITINGS.

BY NATHANIEL HOBART.

SECOND EDITION, ENLARGED.

BOSTON:
T. H. CARTER AND COMPANY.
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ADVERTISEMENT.

It is known that great efforts were made by the compiler of this Memoir, the late Nathaniel Hobart, of Boston, to collect and embody all the well-authenticated and important information respecting the life and character of Emanuel Swedenborg, which was accessible to him at the time of its original publication in 1830.

He was prepared to put a new and enlarged edition to press, at the time of his decease, in 1840. But that event, and the loss of the copy containing his notes and alterations, together with some other circumstances, have hitherto delayed its republication.

As there seems however to be an increasing and more general desire in the public mind to know more of this illustrious and good man, and as there is no work at present so well adapted to general circulation; it has been thought best to issue another edition, with such variations and additions as subsequent developments, particularly the valuable researches of Dr. Tafel of Germany, have suggested.

Boston, 1845.

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LIFE OF SWEDENBORG.

INTRODUCTORY REMARKS.

It is but a few years since the writings of Swedenborg have received any general attention in this country, and little comparatively is now known of them except by those who embrace the sentiments which they contain. But an increased interest is daily manifesting itself, and many are anxious to know something of the life as well as the writings of him who is regarded as the herald of the New Church.

There are many, too, who are desirous of knowing something of Swedenborg's writings, but are deterred, by the number of his works, from the undertaking. To such, a brief account of his writings may be useful, and produce a desire to investigate the subject of the New Church doctrines, by a more full examination of his works.

It may, however, be proper to observe, that the same effort is not made by members of the New Jerusalem Church, to disseminate the doctrines which they embrace, as is generally made by the several religious denominations of the day, to disseminate theirs. A true disciple of the New Church will be as anxious that genuine truth should not be profaned, as that it should be universally received. In the present dispensation,

the church is to be an internal and not an external church. Its growth will depend not so much on the accession of numbers, as on the state and inward quality of those who embrace its doctrines.

Much external effect might doubtless be produced by resorting to energetic means to disseminate the doctrines; for truth has power in itself, and is felt by all, whether acknowledged or denied. But the greatest danger, perhaps, to which a member of the New Church is exposed, is that of abusing the power which the truths he has professed afford him. The truths of the New Church are unfaithfully dispensed when they are used indiscriminately to attract the multitude, or induce men to relinquish their present faith before they are in a state to receive a better. A man can hardly be said to have received genuine spiritual truth, until he has become the willing *servant* of that truth, ready to dispense it, not to increase his own power and influence, but for the sole benefit of others.

That the writings of Swedenborg may be read, and the truths contained in them be in some measure acknowledged, without necessarily producing any good effect, may appear from the following remarks: "There are," says our author, "five classes of those who read my writings. The first reject them entirely, because they are in another persuasion, or because they are in no faith. The second receive them as scientifics, and as objects of mere curiosity. The third receive them intellectually, and are in some measure pleased with them, but whenever they require an application to regulate their lives, they remain where they were before. The fourth receive them in a persuasive manner, and are thereby led, in a certain degree, to amend their lives and perform uses. The fifth receive them with delight, and confirm them in their lives."

From the above it may appear that nothing is really gained to the New Church simply by inducing men to examine the writings of Swedenborg, without regard to the motives by which they are influenced in the investigation. It is nevertheless our duty to put it within the power of others, so far as we are able, to become acquainted with the truth; and the object of the remarks already made, is simply to correct an erroneous impression concerning the efforts made by members of the New Church to disseminate its doctrines.

A sketch of Swedenborg's life is not given in the following pages continuously, but is interspersed with some accounts of his writings; some knowledge of his works being thought necessary to explain many incidents of his life connected with his intercourse with the spiritual world.

CHAPTER I.

ACCOUNT OF THE SWEDENBORG FAMILY — SWEDENBORG'S EDUCATION — HIS EARLY WRITINGS.

JESPER SWEDBERG, the father of EMANUEL SWEDENBORG, was born on the estate of his father, near Fahlun, in Sweden, in 1653. He was for several years attached to the army as a chaplain of a regiment of cavalry, but finally made bishop of Skara, in West Gothland. For many years he superintended the Swedish mission established in England and America. He was a man of learning and abilities, and of an amiable private character. In 1719 he was ennobled by the name of Swedenborg. This name, however,

was adopted only by his descendants; he always retained the name of Swedberg. He died in 1735. From a book published by him in 1709, entitled "Divine Exercises, and Comfortable Conversations with a Sorrowful Soul," and dedicated to his children and grand-children, it appears that he then had three sons and four daughters. The following is the order in which they are named, which is doubtless according to their respective ages: Anna, Emanuel, Eliezer, Hedwig, Catharina, Jesper, Margareta.* The grand-

* The following is an extract from an unpublished biography of Jesper Swedberg, written by himself, dated April, 1729.

"*My Sons, and their Names.*

"24. Moreover, I kept myself humble, and entreated no sponsors of rank, as is commonly the case [to stand for my children]; and I shall give the reasons why I called my sons, Emanuel, Eliezer, and Jesper, and none, according to custom, after their grandfathers, or any person of the family; (Albrecht the eldest, of whom I have just spoken, was born during my travels in foreign parts, and his mother named him after her father.) I do not find in the whole Bible a single example, in which children have received the names of their parents or forefathers. I will only mention the patriarch Jacob, and king David; the former had holy, celebrated, glorious ancestors, extensively known, and he had twelve sons, of whom not one was called Abraham, Isaac, or Jacob. King David had also many sons, not one of whom he called Jesse, or David. Solomon had also many sons, none of whom he called David, Jesse, or Solomon; and amongst his numerous descendants there were many kings and princes, and not one was called Solomon or David. This good custom, however, had, before the time of Christ, given way, as is evident from the history of John the Baptist, whom at first they wished to name after his father Zecharias, (Luke i. 59,) which is a noble and significant name, — *memoria Domini*, that is, remembrance of the Lord, in order that he might be constantly mindful of the Lord.

"25. Hereby however, I by no means presume to blame or to disapprove of those who call their children after their own names; yet I hope and expect, that nobody will blame my manner [of naming children], since I have the Bible and the examples of many saints on my side; and I have the full conviction that only such names should be given to children as awaken the fear of God in them, and keep them mindful of propriety and virtue; and not, as many inconsiderate parents do who give improper names to their children, such as Björe, Ulf, Thorheol, after the heathen god Thor, and do not think of the answer which the reasonable Abigail gave to king David concerning her husband Nabal, 'Let not my Lord, I pray thee, set his heart against this man of Belial, even Nabal: for as his name is, so is he; Nabal*

* "Nabal," in Hebrew, signifies folly.

children named are, Ericus Benzelius and Margareta Benzelius. It has been stated that one of the family came to America at the time Jesper Swedberg superintended the Swedish mission established in Philadelphia; and that he finally settled in Canada.

Emanuel Swedberg was born in Stockholm, January 29, 1688. This name he retained until 1719, when, being ennobled, he took the name of Swedenborg. After this period he took his seat with the Nobles of the Equestrian Order in the Triennial Assemblies of the States of the Realm. There are, in

is his name, and folly is with him.' (1 Sam. xxv. 25.) Emanuel, my son's name, signifies 'God with us,'—a name which should constantly remind him of the nearness of God, and of that interior, holy, and mysterious connexion, in which, through faith, we stand with our good and gracious God. And blessed be the Lord's name! God has to this hour indeed been with him; and may God be farther with him, until he is eternally united with Him in His kingdom! * Eliezer signifies 'God is my help;' and he has been graciously and friendly helped by God. He was a pious child, made good progress, and was called home by a happy death in the 25th year of his age. The youngest son was called Jesper merely on this account, because he was born on the same day, and in the same hour, as myself, who first saw the light of the world on the 28th August, 1653. If the name Jesper be written יכֶּסֶר (he will write), it has corresponded to the deed; for I can scarcely believe that any body in Sweden has written so much as I have done; since, I think, ten carts could scarcely carry away what I have written and printed at my own expense, and yet there is much, yea, nearly as much not printed. And my son Jesper had the same inclination, for he wrote much, and with pleasure.

"26. I am a Sunday-child [that is, born on a Sunday], and the mother, my late wife, was also a Sunday-child, and all my children are Sunday-children, except Katharine, who was born at Upsal on the 3d day of Easter. I have kept my sons to that [profession] to which God has given them inclination and liking; and I have not brought up one to the clerical office, although many parents do this inconsiderately, and in a manner not justifiable, by which the Christian Church, and also the [clerical] order suffer not a little, and is brought into contempt. I have never had my daughters in Stockholm, where many reside in order to learn fine manners, but where also they learn much that is worldly and injurious to the soul."

* Emanuel Swedenborg was forty years of age when this was written by his father, and it is plain, we think, that the cause of the old bishop's gratitude and praise to God on account of his son, was, that he had led a pious and useful life, thus confirming what is elsewhere said of Emanuel Swedenborg, that his life was a life of extraordinary diligence and usefulness, and of unfeigned piety.—*Ed. Int. Rep.*

Sweden, three ranks of nobility exclusive of the royal family. To the first, or highest, belongs the title of Count; to the second, that of Baron; and to the third, to which Swedenborg belonged, no title is attached, but only certain privileges. He was afterwards offered a higher degree of rank, which he declined.

He was educated principally at the university of Upsala. Great care is said to have been bestowed by his father on his early education. His youth was marked by an uncommon assiduity and application in the study of philosophy, mathematics, natural history, chemistry, and anatomy, together with the Eastern and European languages. He had an excellent memory, quick conceptions, and a most clear judgment.

There were some remarkable indications of spirituality in his youth. To a friend who, in a letter, inquired of him what had past in the earlier part of his life, he wrote as follows: 'From my youth to my tenth year, my thoughts were constantly engrossed by reflecting upon God, on salvation, and on the spiritual passions of man. I often revealed things in my discourse which filled my parents with astonishment, and made them declare at times, that certainly the angels spoke through my mouth. From my sixth to my twelfth year, it was my greatest delight to converse with the clergy concerning faith, to whom I often observed, that charity or love was the life of faith, and that this vivifying charity or love was no other than the love of one's neighbor; that God vouchsafes this faith to every one; but that it is adopted by those only who practise that charity.'

We make another extract in order to show that he was guarded by Providence in his youth from imbibing false principles of religion.

'I was prohibited reading dogmatic and systematic

theology, before heaven was opened to me, by reason that unfounded opinions and inventions might thereby easily have insinuated themselves, which with difficulty could afterwards have been extirpated; wherefore when heaven was opened to me it was necessary first to learn the Hebrew language, as well as the correspondences of which the whole Bible is composed, which led me to read the Word of God over many times; and inasmuch as the Word of God is the source whence all theology must be derived, I was thereby enabled to receive instruction from the Lord, who is the Word.' Those who are acquainted with Swedenborg's explanation of the Bible may readily conceive the difficulties which would have prevented his having arrived at the state to which he was elevated, had his mind been previously shackled by the commentaries and biblical criticisms in common use.

He had certain rules which he prescribed for the purpose of regulating his conduct. These are found interspersed in various parts of his manuscripts. They are as follows: 1. Often to read and meditate on the Word of the Lord: 2. To submit everything to the will of Divine Providence: 3. To observe in everything a propriety of behavior, and always to keep the conscience clear: 4. To discharge with fidelity the functions of his employments and the duties of his office, and to render himself in all things useful to society.

In 1716, at the age of twenty-eight years, he was appointed by Charles XII. Assessor Extraordinary of his Board of Mines. He did not, however, enter upon the duties of his office till 1722, being unwilling to exercise its functions before he had acquired a perfect knowledge of metallurgy. The diploma appointing him to this office, states, 'that the king had a particular regard to the knowledge possessed

by Swedenborg in the science of mechanics, and that his pleasure was, that he should accompany and assist Polhammar (afterwards called Polheim) in constructing his mechanical works.' Charles XII. is said to have been fond of devoting his leisure hours to the subject of mathematics and mechanism; and in Dr. Norberg's history of that king are detailed many interesting conversations between Charles, Swedenborg, and Polheim. There is also a curious memorial drawn up by Swedenborg, concerning Charles XII. in which it is stated that the king invented a new arithmetic, and had several conversations with Swedenborg on the subject, which are related by him with minuteness. This memorial will be found in the Appendix, No. I.

From 1715 to 1720, Swedenborg spent much of his time in the universities in England, Holland, France, and Germany. In 1721 he made various journeys in different parts of Europe to examine the principal mines and smelting-works. He was particularly noticed, at this time, by the Duke of Brunswick, who did much to facilitate his travels, and afterwards published, at his own expense, Swedenborg's Opera Philosophica, which we shall have occasion to notice hereafter. He journeyed much; in 1738 he travelled through Italy, and spent much time in Venice and Rome. On his return he published an account of his travels.

In 1724 he was offered a professorship of mathematics in the university of Upsala, which he declined. He was admitted a member of the Royal Academy of Sciences at Stockholm in 1729; and was appointed a corresponding member of the Academy of Sciences of St. Petersburg in 1734.

Both his philosophical and theological works were written in Latin, with the exception of a few small

works written in the early part of his life. Little is known in this country of his works published previous to the year 1734; and judging from the little notice taken of them by the New Church in England, we presume that there are not many copies of them extant. We have, however, seen extracts from some of them, which lead us to suppose that they are very valuable.

The first work published by Swedenborg was an Academical Dissertation, entitled, Annæi Senecæ et Pub. Syri Mimi forsan, et aliorum selectæ Sententiæ, cum Annotationibus Erasmi, et Græca Versione Scaligiri, Notis illustratæ. Upsalæ, 1709.

In 1710 he published at Skara a collection of Latin verses, under the title of 'Ludus Heliconius, sive carmina Miscellanea, quæ variis in locis cecinit Em. Swedberg.'

In 1716–17–18 he published at Stockholm, a work in six parts, under the title of Dædalus Hyperboreus, consisting of Essays and Remarks on various branches of Mathematics and Philosophy. This work was published in the Swedish language; the fifth part has been translated and published in Latin.

In 1717 he published an introduction to Algebra, under the title of the Art of the Rules, (Regel Konsten.) This was published in the Swedish language.

In 1719 he published the three following works: 1st. A Proposal for fixing the value of Coins, and determining the Measures, of Sweden, so as to suppress Fractions and facilitate Calculations. 2d. A Treatise on the Position of the Earth and the Planets. 3d. A Treatise on the height of the tides, and the greater Flux and Reflux of the Sea in former ages; with Proofs furnished by various appearances in Sweden.

In 1721 he published, at Amsterdam, the six following works: 1st. Prodromus Principiorum Rerum

Naturalium, sive Novorum Tentaminum, Chemiam et Physicam Experimentalem Geometrice Explicandi; or, A Sketch of a Work on the Principles of Natural Things, or New Attempts at Explaining the Phenomena of Chemistry and Physics on Geometrical Principles. 2d. Nova Observata et Inventa circa Ferrum et Ignem, præcipue circa Naturam Ignis Elementarem; una cum Nova Camini Inventione; or, New Observations and Discoveries respecting Iron and Fire, especially respecting the Elementary Nature of Fire; with a new mode of constructing Chimneys. 3d. Methodus Nova Inveniendi Longitudinem Locorum, Terra Marique, Ope Lunæ; or, A New Method of finding the Longitude of Places, on Land and at Sea, by Lunar Observations. 4th. Modus Construendi Receptacula Navalia; or, A Mode of Constructing Dry Docks for Shipping. 5th. Nova Constructio Aggeris Aquatici; or, a New Mode of Constructing Dykes to exclude Inundations of the Sea or of Rivers. 6th. Modus Mechanice Explorandi Virtutes Navigiorum; or, A Mode of ascertaining, by Mechanical Means, the Qualities of Vessels. These are all small works. Nos. 3, 4, 5, and 6, form but a small pamphlet together.

In 1722 he published, at Leipsic and Hamburgh, the following work, in four parts: Miscellanea Observata circa Res Naturales; præsertim Mineralia, Ignem, et Montium Strata: or, Miscellaneous Observations on Natural Things, particularly on Minerals, Fire, and the Strata of Mountains. It does not appear that he published anything more till 1734, when his great work, the Opera Philosophica, &c. was printed. This work probably occupied most of his time from 1722 to 1734.

His society was sought by learned men of his own and of foreign countries. Christian Wolff, among

others, was eager to establish with him a literary correspondence, and consulted him on many intricate subjects. Count Hopken, prime minister of Sweden, was also on intimate terms with him, as well after as before, his illumination. He has left his testimony of the character of Swedenborg, which is valuable; for if Swedenborg had exhibited any of those frailties, after his illumination, which his enemies attribute to him, they must have been noticed by Count Hopken, who was acquainted with his whole life. We here insert a letter written by Hopken to General Tuxen, which throws much light on the character of Swedenborg.

'SIR: My stay in the country, at a distance from the capital and the great world, is the cause of my answering later than I ought the letter of April 21st, with which you have honored me. The office with which I was invested in my country, has often made it my duty to give my opinion and counsel in delicate and difficult matters; but I do not recollect any one so delicate ever to have been submitted to my judgment, as that which you have been pleased to propose to me. Such sentiments and persuasions as one person may entertain, do not always suit others; and what may appear to me probable, manifest, certain, and incontestable, may to others seem dark, incomprehensible, nay, even absurd. Partly natural organization, partly education, partly professional studies, partly prejudices, partly fear of abandoning received opinions, and other causes, occasion a difference of ideas in men. To unite and settle them in temporal concerns is not hazardous; but in spiritual matters, when a tender conscience is to be satisfied, I have not the spirit requisite for this, and I am also bound to confess my want of knowledge. All I could say

by way of preliminary on this subject, regards the person of the late Assessor Swedenborg.

'I have not only known him these *two-and-forty years*, but have also for some time, daily frequented his company. A man, who like me has long lived in the world, and even in an extensive career of life, may have numerous opportunities of knowing men as to their virtues or vices, their weakness or strength; and in consequence thereof, I do not recollect to have ever known any man of more uniformly virtuous character, than Swedenborg; always contented, never fretful or morose, although throughout his life his soul was occupied with sublime thoughts and speculations. He was a true philosopher and lived like one; he labored diligently, lived frugally without sordidness; he travelled frequently, and his travels cost him no more than if he had lived at home. He was gifted with a most happy genius, and a fitness for every science, which made him shine in all those he embraced. He was without contradiction probably, the most learned man in my country; in his youth a great poet: I have in my possession some remnants of his Latin poetry, which Ovid would not have been ashamed to own. His Latin, in his middle age, was an easy, elegant, and ornamental style; in his latter years it was equally clear, but less elegant after he turned his thoughts to spiritual subjects; he was well acquainted with the Hebrew and Greek; an able and profound mathematician; a happy mechanic, of which he gave proof in Norway, where by an easy and simple method, he transported the largest galleys over the high mountains and rocks to a gulf where the Danish fleet was stationed: he was likewise a natural philosopher, yet on the Cartesian principles. He detested metaphysics, as founded on fallacious ideas, because they transcend our sphere, by means

of which theology has been drawn from its simplicity and become artificial and corrupted. He was perfectly conversant with mineralogy, having a long time been assessor in the mineral college, on which science he also published a valuable and classical work, both as to theory and practice, printed at Leipsic in 1734. If he had remained in his office, his merits and talents would have entitled him to the highest dignity; but he preferred ease of mind, and sought happiness in study. In Holland he began to apply himself to anatomy, in which he made singular discoveries, which are preserved somewhere in the *Acta Literaria*. I imagine this science and his meditations on the effects of the soul upon our curiously constructed body, did by degrees lead him from the material to the spiritual. He possessed a sound judgment upon all occasions; he saw everything clearly, and expressed himself well on every subject. The most solid memorials and the best penned, at the diet of 1751, on matters of finance, were presented by him. In one of these he refuted a large work in quarto on the same subject, quoted all the corresponding passages of it, and all this in less than one sheet.'

For further testimony from the same source see Appendix No. II.

It was stated that Count Hopken was prime minister of Sweden. He was also one of the institutors of the Swedish Royal Academy of Sciences, and served, for several years, as secretary to that institution. In public life he was distinguished for his integrity and assiduity in the discharge of the duties of his office; while as a private man, he was no less distinguished for his social virtues. He died in 1790, at the age of 77 years.

The following is a letter written by Swedenborg to the Rev. Dr. Hartley, of England, giving, in answer

to Dr. Hartley's questions, a general account of his life.

'My Dear Friend,

'I take pleasure in the friendship you express for me in your letter, and return you sincere thanks for the same; but as to the praises which you bestow upon me, I only receive them as tokens of your love of the truths contained in my writings, and so refer them to the Lord our Saviour, from whom is all truth, because he is The Truth. (John xiv. 6.) It is the concluding part of your letter that chiefly engages my attention, where you say as follows:

"As after your departure from England, disputes may arise on the subject of your writings, and so give occasion of defending their author against such false reports and aspersions, as they who are no friends to truth may invent to the prejudice of his character, may it not be of use, in order to refute any calumnies of that kind, that you leave in my hands some short account of yourself; as concerning for example, your degrees in the university, the offices you have borne, your family and connexions, the honors which I am told have been conferred upon you, and such other particulars as may serve to the vindication of your character, if attacked; that so any ill-grounded prejudice may be obviated or removed? For where the honor and interest of truth are concerned, it certainly behoves us to employ all lawful means in its defence and support." After reflecting on the foregoing passage, I was induced to comply with your friendly advice, by briefly communicating the following circumstances of my life.

'I was born at Stockholm, in the year 1689,* Janu-

* It has been ascertained that this should be 1688.

ary 29th. My father's name was Jesper Swedberg, who was bishop for West Gothland, and a man of celebrity in his time. He was also elected a member of the [English] Society for the propagation of the Gospel in Foreign Parts; for he had been appointed by King Charles XII. as bishop over the Swedish churches in Pennsylvania and London. In the year 1710 I began my travels, first going to England, and thence to Holland, France and Germany; whence I returned home in 1714. In the year 1716, and afterwards, I had many conversations with Charles XII. king of Sweden, who was pleased to bestow on me a large share of his favor, and in that year appointed me to the office of Assessor of the Metallic College, in which I continued till the year 1747, when I resigned it; but I still retain the salary annexed to it, as an appointment for life. My sole view in this resignation was, that I might be more at liberty to devote myself to that new function to which the Lord hath called me. On my resigning my office a higher degree of rank was offered me; but this I utterly declined, lest it should be the occasion of inspiring me with pride. In 1719 I was ennobled by Queen Ulrica Eleonora, and named *Swedenborg;* from which time I have taken my seat with the Nobles of the Equestrian Order in the Triennial Assemblies of the States of the Realm. I am a Fellow, by invitation, of the Royal Academy of Sciences at Stockholm; but I have never sought admission into any other literary society, as I belong to an angelic society, wherein things relating to heaven and the soul are the only subjects of discourse and entertainment; whereas the things which occupy the attention of our literary societies are such as relate to the world and the body. In the year 1734, I published at Leipsic the *Regnum Minerale*, in three volumes, folio; and in 1738 I took a

journey into Italy, and stayed a year at Venice and Rome.

'With respect to my family connexions: I had four sisters. One of them was married to Eric Benzelius, afterwards promoted to the Archbishoprick of Upsal; and thus I became related to the two succeeding Archbishops of that see, both named Benzelius, and younger brothers of the former. My second sister was married to Lars Benzelstierna, who was promoted to a provincial government. But all these are dead; however, two bishops who are related to me are still living: one of them, named Filenius, is Bishop of East Gothland, and now officiates as president of the Ecclesiastical Order in the Diet at Stockholm, in the room of the Archbishop, who is infirm; he married my sister's daughter; the other, named Benzelstierna, is Bishop of Westmania and Dalecarlia: he is the son of my second sister. Not to mention others of my relations who enjoy stations of dignity. I live, besides, on terms of familiarity and friendship with all the bishops of my country, who are ten in number; as also with the sixteen senators and the rest of the nobility; for they know that I am in fellowship with angels. The king and queen, also, and the three princes their sons, show me much favor: I was once invited by the king and queen to dine at their table,—an honor which is in general granted only to the nobility of the highest rank; and likewise, since, with the hereditary prince. They all wish for my return home; for so far am I from being in any danger of persecution in my own country, as you seem to apprehend, and so kindly wish to provide against; and should anything of the kind befall me elsewhere, it cannot hurt me.

'But I regard all that I have mentioned as matters of respectively little moment; for, what far exceeds

them, I have been called to a holy office by the Lord himself, who most graciously manifested himself in person to me his servant in the year 1745; when he opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy to this day. From that time I began to print and publish various *arcana* that have been seen by me or revealed to me; as respecting heaven and hell, the state of man after death, the true worship of God, the spiritual sense of the Word; with many other most important matters conducive to salvation and true wisdom. The only reason of my later journeys to foreign countries has been the desire of being useful, by making known the arcana entrusted to me.

'As to this world's wealth, I have what is sufficient: and more I neither seek nor wish for.*

'Your letter has drawn the mention of these things from me, with the view, as you suggest, that any ill-grounded prejudices may be removed. Farewell; and from my heart I wish you all felicity both in this world and the next; which I make no doubt of your attaining, if you look and pray to our Lord.

'EMANUEL SWEDENBORG.'

We now proceed to notice the principal philosophical works of our author.

* This remark is in answer to an offer by Mr. Hartley, to supply him with money, should he have occasion for it.

CHAPTER II.

PHILOSOPHICAL AND MINERAL WORKS — ECONOMY OF THE ANIMAL KINGDOM — ANIMAL KINGDOM — WORSHIP AND LOVE OF GOD — HIEROGLYPHIC KEY.

The Philosophical and Mineral works (Opera Philosophica et Mineralia) were published at Dresden and Leipsic, in 1734, in three volumes folio, about four hundred pages each. These are three distinct works, each treating upon different subjects, and dedicated to different men; but they were published together, and were always alluded to by Swedenborg as one work. It was published in very elegant style at the expense of the Duke of Brunswick, at whose court Swedenborg tarried for some time, receiving from him many marks of favor. The first volume is entitled, The Principles of Natural Things, or, New Attempts at a Philosophical Explanation of the Phenomena of the Elementary World, (Principia Rerum Naturalium, sive, Novorum Tentaminum Phænomena Mundi Elementaris Philosophice Explicandi.) This is generally called the Principia. It is dedicated to Ludovicus Rodolphus, Duke of Brunswick, has an engraved likeness of Swedenborg, and is adorned with numerous fine engravings and copperplates, illustrative of the subjects treated of.

The Principia may be regarded as a treatise on cosmology. The author attempts to arrive at the cause and origin of the phenomena of the universe by a mode of inquiry peculiar to himself. He asserts that nature, in all its operations, is governed by one and the same general law, and is always consistent

with itself; hence, he says, there is no necessity in exploring her hidden recesses, to multiply experiments and observations. The means leading to true philosophy are represented as threefold. Firstly, knowledge of facts, or experimental observations, which he calls *experience*. Secondly, an orderly arrangement of these facts or phenomena, which is called *geometry*, or *rational philosophy*. Thirdly, *the faculty of reasoning*, by which is meant the ability to analyze, compare and combine, these phenomena, after they have been reduced to order, and to present them distinctly to the mind. We here make an extract for the purpose of giving a specimen of his style at this period. Speaking of the futility of multiplying experiments and observations to the neglect of attending to their causes, he says:

'Nature may be styled a labyrinth, whose intricacies you are anxious to explore. Fruitless would be the attempt to wander through its meandering turns, and note the dimensions of all its ways; the difficulty would but grow the more inextricable, you would pursue your footsteps in a circle; and recognise the self-same spot, when most elated by the prospect of success. But would you gain with ease, and possibly by the shortest road, the exit of the labyrinth, reject then the senseless wish of exploring all its turns: rather plant yourself at any intersection of its paths, strive to ascertain somewhat of its general form from the ways which you have trodden, and thus in some degree retrace your steps. When once you have gained the exit, a mere thread can serve to guide you through all its circuitous tracks, and to retrace your errors; but even this, after a time, you may cast aside, and wander fearlessly without it. Then, as if seated on an eminence, and at a glance surveying the scene which lies before you, how would

you smile in tracing out its various breaks and contortions, which have baffled the judgment by multiplied and illusive intersections. But let us now return to the phenomena, and leave similitudes for the subject itself. By too great an accumulation of phenomena, and especially of those which are at a distance from their cause, you not only defeat the desire of scrutinizing the occult operations of nature, but plunge yourself more and more as into a labyrinth, where you are perpetually drawn aside from the end in view, and misled into a distant and contrary region. For it is possible that many things of opposite natures may exist from the same first cause; *as fire and water, and air which absorbs them both.*'

It is maintained by our author that no one can become a true philosopher who is not *a good man.* Previous to the fall, he says, when man was in a state of integrity, he had all the essentials of wisdom and true philosophy inscribed on his heart: he had then only to open his eyes in order to see the causes of all the phenomena of the universe around him: but in his present state of sin and non-conformity with Divine order, he is obliged to investigate truths by a laborious external application of the mind. On this subject he says:

'No man seems capable of arriving at true philosophy, since that first of mortals who is said to have been in a state of the most perfect integrity, that is, who was formed and made according to all the art, image and connexion of the world before the existence of vice. . . . . One reason why man in a state of integrity was made a complete philosopher, was, that he might better know how to venerate the Deity, the origin of all things, or that Being who is all in all. For no man can be a complete and truly learned philosopher, without the utmost devotion for the Su-

preme Being. True philosophy and contempt of the Deity are two opposites. Veneration for the Infinite Being can never be separated from philosophy; for he who fancies himself wise whilst his wisdom does not teach him to acknowledge a Divine and Infinite Being, that is, who thinks he can possess any wisdom without a knowledge and veneration of the Deity, is in the profoundest ignorance.'

In this work he treats of the magnetic needle and its variations. He describes the sun and its vortex, and explains the subject of the creation of the planets of our solar system from the sun. He alleges that there were seven planets created from the sun at the same time; he has eight or ten drawings illustrative of the subject, in all of which seven planets are laid down. This work was published more than forty years before the discovery of the seventh planet by Dr. Herschel. In the latter part of the work he treats of the paradise of the earth and the first man.

It is believed that in this work he made many discoveries in philosophy, which, owing to the little attention paid to his writings, have not been accredited to him. We have testimony to this effect from a philosopher of reputation in our own country. R. M. Patterson, late professor in the university of Pennsylvania, in a letter written to Dr. Atlee, respecting the Principia, says: 'The work of Swedenborg which you were so kind as to put into my hands, is an extraordinary production of one of the most extraordinary men, certainly, that has ever lived.' After stating, among other things, that he should like to peruse it farther before he could form an opinion of it, 'a thing not to be done in few words,' he continues, 'This much, however I can truly say; that the air of mysticism which is generally thought to pervade Baron Swedenborg's ethical and theological writings,

has prevented philosophers from paying that attention to his physical productions, of which I now see that they are worthy. Many of the experiments and observations on magnetism, presented in this work, *are believed to be of much more modern date, and are unjustly ascribed to much more recent writers.*' What these 'experiments and observations' are, which Professor Patterson says, 'are unjustly ascribed to much more recent writers,' we know not; but we shall be able to show, presently, that some other important discoveries, claimed by different writers, were anticipated by Swedenborg.

The second and third volumes of the work now under notice, are together called the Regnum Minerale (the Mineral Kingdom); but they are distinct works. The second volume is entitled,

The Subterranean or Mineral Kingdom, or a Treatise on Iron. (Regnum Subterraneum, sive Minerale de Ferro.) It treats of the various methods employed in different parts of Europe, for the liquefaction of iron, and converting it into steel; of iron ore and the examination of it; and also of several experiments and chemical preparations made with iron and its vitriol. It is illustrated by a great number of fine copper engravings. A part of this volume has been translated into French, and inserted in the Description of Arts and Manufactures. The third volume is entitled,

The Subterranean or Mineral Kingdom, or a Treatise on Copper and Brass. (Regnum Subterraneum, sive Minerale De Cupro et Orichalco.) It treats of the various methods adopted in different parts of Europe, for the liquefaction of copper; the method of separating it from silver, converting it into brass, and other metals; of Lapis Calaminaris; of Zinc; of Copper Ore and the examination of it; and lastly,

of several chemical preparations and experiments made with copper. Like the other volumes, it is illustrated with many copper engravings. Each volume is subdivided into three parts.

This work, in England, is esteemed very valuable. In the translation of Cramer's Elements of the Art of Assaying Metals, by Dr. Cromwell Mortimer, Secretary to the Royal Society, it is mentioned by the translator in the following terms: 'For the sake of such as understand Latin, we must not pass by that magnificent and laborious work of Emanuel Swedenborgius, entitled, Principia Rerum Naturalium, &c., Dresdæ et Lipsiæ, 1734, in three tomes, in folio: in the second and third tomes of which he has given the best accounts, not only of the methods and newest improvements in metallic works in all places beyond the seas, but also of those in England and our colonies in America, with draughts of the furnaces and instruments employed. It is to be wished we had extracts of this work in English.' p. 13, 2d ed. London, 1764.

The Economy of the Animal Kingdom, (Œconomia Regni Animalis) was published at Amsterdam, 1740–1, in 4to. The first part treats of the Blood, the Arteries, the Veins, and the Heart; with an Introduction to Rational Psychology. The second part treats of the Motion of the Brain, of the Cortical Substance, and of the Human Soul.

The object of Swedenborg, in investigating the organization of the human body, was to obtain a knowledge of the soul, which he was already convinced had some correspondence with the body. His knowledge of anatomy he professes to have obtained principally from the writings and experiments of others, although, as he states, he added some experiments of his own; but, he continues, 'I thought it

better to use the facts supplied by others; for there are some persons who seem born for experimental observations; who see more acutely than others, as if they derived a greater share of acumen from nature. Such were Eustachius, Leeuwenhock, Ruysch, Lancisius, &c. There are others who enjoy a natural faculty for eliciting, by the contemplation of established facts, their hidden causes. Both are peculiar gifts, and are seldom united in the same person.' This is doubtless true as it relates to establishing experimental observations in the first place: but when he who is capable of eliciting, by established facts, their hidden causes, shall have accomplished his end, he will be better enabled than the simply experimental or scientific man, by retracing his steps, to enlarge upon those very same facts and experiments which served as a basis for his advancement. For from the eminence at which he has arrived, he can see from the light of causes, almost infinite things in effects, of which they from beneath are ignorant. The ladder which leads from the earth to the heaven of the mind, is for the angels — for light and truth — to *descend*, as well as to ascend. It is from this view of the subject that we are to account for the fact of Swedenborg's having obtained a more perfect knowledge of the anatomy of the human system than any other man. But as this may appear unaccountable to those unacquainted with his writings, we will briefly explain the manner in which it is supposed that he became possessed of a more perfect knowledge of the human system than others.

In his theological works it is everywhere stated that the mind fills and governs the whole body; that it corresponds with the whole and every part of the body; that when the mind of man is fully regenerated, it is fully in the human form, but when unregen-

erate, it is not in the human form. Therefore all purification and advancement in goodness and truth are seen, in the other world, as successive developments of the human form. By an angel the affections and thoughts of others are seen as in clear light, and those affections and thoughts are seen to operate according to the organic laws of the human system; and there is no secret operation in the internal structure of either the spiritual or natural body, which may not be seen from the light of heaven. Just in proportion, therefore, as a person is elevated above a knowledge of the comparatively imperfect anatomy of the human body, to the more perfect organization of the human mind, the more light will he necessarily have concerning the anatomy of the body which corresponds to the mind.

We here introduce a notice of some discoveries, in this work, which were afterwards attributed to others. The coincidences were noticed and published by Mr. C. A. Tulk, of London, a gentleman who has paid much attention to Swedenborg's philosophical works.

In a work entitled, 'The Institutions of Physiology,' by Blumenbach, treating of the brain, he says, 'that after birth it undergoes a constant and gentle motion correspondent with respiration; so that when the lungs shrink in expiration, the brain rises a little, but when the chest expands, it again subsides.' In the note he adds, that Daniel Schlichting first accurately described this phenomenon in 1744. Now it does so happen that Swedenborg had fully demonstrated, and accurately described, this correspondent action, in that chapter of the Œconomia Regni Animalis, which treats of the coincidence of motion between the brain and lungs. In another part of the same 'Institutions of Physiology,' when speaking of the causes

for the motion of the blood, Blumenbach has the following remark: 'When the blood is expelled from the contracted cavities, a vacuum takes place, into which, according to the common laws of *derivation*, the neighboring blood must rush, being prevented, by means of the valves, from regurgitating.' In the notes, this discovery is attributed to Dr. Wilson, the author of *An Inquiry into the Moving Powers employed in the Circulation of the Blood*. But it appears that the same principle was known long before to Swedenborg; and is applied by him to account for the motion of the blood, in the Œconomia Regni Animalis. For in the section on the circulation of blood in the fœtus, and on the *foramen ovale*, he says, 'Let us now revert to the mode by which the cerebrum attracts its blood, or, according to the theorem, subtracts that quantity which the ratio of its state requires. If now these arteries, veins, and sinus are dilated by reason of the animation of the cerebrum, it follows, that there must necessarily flow into them thus expanded, a portion of fresh blood, and that indeed by continuity from the carotid artery, and its tortuous duct in the cavernous receptacles, and into this by continuity from the antecedent expanded and circumflexed cavities of the same artery; consequently from the external (or common) carotid, and thence from the aorta and the heart; nearly similar to a bladder or syphon full of water, one end of which is immersed in the fluid; if its sides be dilated, or its surface stretched out, and more especially if its length be shortened, an entirely fresh portion of the fluid flows into the space thus emptied by the enlargement; and this experience can demonstrate to ocular satisfaction. Now this is the beneficial result of a natural equation, by which nature, in order to avoid a vacuum, in which state she would perish, or be

annihilated, is in the constant tendency towards an equilibrium, according to laws purely physical. This mode of action of the brains, and their arterial implétion, may justly be called physical attraction; not that it is attraction in the proper signification of the term, but that it is a filling of the vessels from a dilation or shortening of the coats, or a species of suction such as exists in pumps and syringes. A like mode of physical attraction obtains in every part of the body; as in the muscles, which having forcibly expelled their blood, instantly require a re-implétion of their vessels.' In another part, 458, he says, 'There exists a great similitude between the vessels of the heart, and the vessels of the brains, so much so, that the latter cannot be more appropriately compared with any other. 4. The vessels of the cerebrum perform their diastole, when the cerebrum is in its constriction, and *vice versa;* so also the vessels of the heart. 5. In the vessels of the cerebrum there is a species of physical attraction or suction, such as that of water in a syringe; and this too is the case with the vessels of the heart, for in these, by being expanded and at the same time shortened, the blood necessarily flows, and that into the space thus enlarged.' Swedenborg says also, 'that it is this constant endeavor to establish a general equilibrium throughout the body, which determines its various fluids to every part, whether viscus or member, and which being produced by exhaustion, the effect is such a determination of the blood, or other fluid, as the peculiar state of the part requires.'

Had Swedenborg been desirous of fame, he would have made a different use of his knowledge. He regarded scientific knowledge only as means of becoming wise. Speaking, in the Œconomia, of those who are in pursuit of genuine wisdom, he says: 'They

reckon the sciences and the mechanical arts, only among the ministers of wisdom, and they learn them as helps to their attainment, not that they may be reputed wise on account of their possessing them. They modestly restrain the external mind in its tendency to be elated and puffed up, because they perceive the sciences to form an ocean, of which they can only catch a few drops. They look at no one with a scornful brow or the spirit of superiority ; nor do they arrogate any of their attainments to themselves. They refer all to the Deity, and regard them as gifts from him from whom all true wisdom springs as from its fountain.'

The Animal Kingdom (Regnum Animale) is divided into three parts. The two first were printed at Amsterdam, in 1744, and the third at London, in 1745 ; they make together a thick quarto volume. The first part treats of the Viscera of the Abdomen, the second of the Viscera of the Thorax, and the third of the Organs of Sense.

When he commenced this work it appears that it was his intention to have written a very large work ; for besides the above named subjects he promised the following :

' It is my purpose afterwards to attempt a kind of Introduction to a Rational Psychology, or to establish some new Doctrines, by the aid of which we may be led from the material organization of the body to the knowledge of the soul, which is immaterial ; viz. the Doctrine of Forms ; the Doctrine of Order, and of Degrees ; also the Doctrine of Series, and of Society ; the Doctrine of Influxes ; the Doctrine of Correspondences and of Representations ; lastly, the Doctrine of Modification.

' From these doctrines I shall afterwards proceed to a Rational Psychology itself, or to a Treatise con-

cerning Action; concerning External and Internal Sense; concerning Imagination and Memory; as also concerning the Affections of the Mind (animus); concerning Intellect, or concerning Thought and Will; concerning likewise the Affections of the Rational Mind (mens); and concerning Instinct.

'Lastly, concerning the Soul and its State in the Body, its Commerce, Affection, Immortality; also concerning its State after the Life of the Body; to which will finally be added the Concordance to the various Systems.'

This purpose was not carried into effect, at least, not in the form here expressed. In relation to this subject the editors of the Intellectual Repository make the following remarks:

'The fragment found among his papers and printed after his death, under the title of *A Hieroglyphic Key to Representatives and Correspondences*, appears to be an outline of that part of the great work which was to deliver, as stated above, *the Doctrine of Correspondences and Representations*. But as about this time he received his superior illumination, and was called to the office of unfolding the interiors of the Word, and of delivering its genuine doctrines, for the use of the New Church, he discontinued his anatomical researches; but having been made acquainted with the true *Rational Psychology*, and with all the subjects connected with it, as enumerated in the summary above, from a higher and infallible source, he has fully treated of them in his theological works. Having, as he repeatedly states, been prepared from his youth by the Lord for the great office to which he at length was called, he appears to have been led by Divine Providence to pursue his researches in science in an ascending direction, till he arrived as near, as it were, to the spiritual world, as

it was possible for science to carry him; and then, his mind being furnished with all the sciences necessary for the full reception of the spiritual things which he was to be made the instrument of revealing to mankind, the Divine Hand, which hitherto had imperceptibly guided him, was openly discovered to him, and he was admitted into open communication with the spiritual world, and to the perception of interior spiritual truths by the opening to him of the spiritual sense of the Word. That this was the order through which his mind was led, appears, we think, evidently from an inspection of his philosophical works, and especially of the three parts of the work now before us, the *Regnum Animale*.'

At this period of Swedenborg's life his whole mind seemed to be employed in investigating the properties of the soul, and its relation to the spiritual world. The most satisfactory account of the objects which he had in view at that time, may be gathered from his own words. The following extract is from the introduction to the Regnum Animale:

'To accomplish this grand end (the discovery of the soul) I enter the circus, designing to consider and thoroughly examine that whole world or microcosm which the soul inhabits; since I am persuaded she cannot be sought for anywhere but in her own kingdom. For tell me, where else is she to be found, but in that system to which she is adjoined and in-joined, and in which she is represented, and every moment exhibits herself for contemplation? The body is her image, resemblance, and type; she herself is the model, the idea, the head, that is, the soul, of her body; thus she is represented in her body as in a mirror. For this reason I am induced to examine attentively the whole anatomy of her body, from the heel to the head, and from part to part; and that I may come

nearer to my subject, I have determined to explore the brain itself, where the soul has arranged her first organs. Lastly, I propose to examine the fibres, with the rest of the purer organical forms, and the forces and modes thence resulting.

'But whereas it is not possible to climb up, and as it were to make a leap, from the organical, physical, and material world, or the body, immediately to the soul itself, of which neither matter, nor any adjuncts of matter are predicable, since spirit is above the comprehensible modes of nature, and inhabits a region where the significant language of physical things is of no account, therefore it was necessary for me to prepare new ways by which I might be led to her, and might gain for myself access to her palace: in other words, it was necessary, with the most intense application of mind [animus] to unfold, extricate, and bring to light some new doctrines for my guidance, being those enumerated above; namely, the doctrines of forms, of order and degrees, of series and society, of communications and influxes, of correspondences and representations, and likewise of modifications, all which you will see collected into one treatise, which will be called an Introduction to a Rational Psychology.

'When this task is accomplished, I am then admitted as it were by common consent to the soul, who sitting like a queen in her throne of state — the body — dispenses laws, and governs all things by her good pleasure, but yet by order and by truth. This will be the crown of my toils, when I shall have completed my course in this most spacious arena. But in olden time, before any racer could merit the crown, he was commanded to run seven times round the goal, which also I have determined here to do.

'Not long ago I published the *Œconomia Regni*

Animalis, intended to be digested into several sections; but I only completed the section relating to the blood, its arteries and heart, as also to the motion and cortex of the brain: I likewise, before passing through the whole of the intended course, took a compendious way to the soul: on which subject I also published a *Prodromus*. I have discovered, however, on deeper consideration, that I had been too quick and hasty in my steps, whilst I was attempting to attain a knowledge of the soul merely from an inquiry into the nature of the blood and its appropriate organs. But I was urged on by the ardor of my desire to arrive at the knowledge of that subject. But since the soul exerts her activity in supreme and inmost principles, and cannot be brought forth to view until all the coverings with which she is enveloped are unfolded in order; I have determined not to desist from this part of my task, until I have traversed the whole field above mentioned, even to the goal; in other words, until I have explored the whole animal kingdom, even to the soul. Thus it is my hope, if I bend my course continually inwards, that I shall be enabled, through Divine favor, to open all the doors which lead to her presence, and at length to be admitted to the view and contemplation of herself.'

Those who are skilled in anatomy and have read this work, state, that Swedenborg was familiar with many truths in anatomy, which were unknown to other learned men of his day. For instance, a passage of communication between the two lateral, or right and left ventricles of the cerebrum, was thought to have been first discovered by a celebrated anatomist of Edinburgh, Dr. Monro. But this is a mistake, inasmuch as this *foramen* was first demonstrated by Dr. Monro in 1753, whereas it is mentioned in Swedenborg's 'Animal Kingdom,' (note to n. 190) published as early as 1744.

But Swedenborg's object was not to astonish the world by discoveries in natural science; hence no pains were taken to give circulation to his discoveries. His great object in investigating the organization of the human system, as already stated, was to attain to a knowledge of the nature, form, and constitution of the human mind. He ascertained that there were, in the composition of the blood, three distinct degrees; that the arteries, veins, &c. were also divided into three distinct degrees: 'The red blood is a substance of a lower degree, to which corresponds the purer or colorless blood, and to this again the animal spirit, which holds a common and universal sway through the lower gradations. So in the *means* of carrying on the threefold circulation, the arteries are of the lowest degree, to which correspond in a higher degree the vessels for the purer blood, and in the highest, the medullary fibre, or simple nerve. The muscles have their several corresponding degrees in the carneous moving fibre, the white moving fibre, and the highest, the nervous moving fibre.' Hence he rationally concluded that there were three degrees in the human mind, answering to, and corresponding with, the three degrees in the human body. The first or lowest degree of the mind he termed sensual; the second degree moral and intellectual; the third degree spiritual; to the first he ascribed the province of the natural sciences, and the enjoyment of sensual delights; to the second, rational wisdom, and the enjoyment of social order; to the third, spiritual truths relating to heavenly life. He made the salvation and happiness of man to consist in the due subordination of the several parts, — the lower being always subject to the higher degrees.

The Worship and Love of God, (De Cultu et Amore Dei,) in two parts, was published in London, in

1744, in 4to. The first part treats of the Origin of the Earth, of Paradise, of the Birth, Infancy, and Love of the First Man, or Adam. The second part treats of the Marriage of the First Man; of the Soul, the Intellectual Spirit, of the State of Integrity, and of the Image of God.

This work, as well as the two last noticed above, was written by Swedenborg previous to his illumination, which took place in 1745; but they were published after that period. The style of this work is rather peculiar, and differs from that of all his other works written before or after it.

In explaining the subject of creation the principle maintained by him is, that seven planets were created at the same time from the sun of our solar system. It is to be observed that this book was published long before the actual discovery of the seventh planet by Dr. Herschel.

The most important principle contained in this work is that of the creation of the earth from the sun as its proximate cause. To those who are accustomed to think that the earth was created out of nothing, the above idea may seem strange. But those who reflect on providence as operating according to the laws of order, will see proofs enough in the works of nature of the principle of creation as laid down by Swedenborg. It is but reasonable to conclude that the creation of the earth from the sun, in the first instance, could not have differed, essentially, from the re-creation which we constantly see taking place. It is known, in botany, that a tree is created anew every year. The outer bark and the wood which constitutes the middle of the tree, are merely the relics of successive productions or creations. The same law extends to the whole vegetable kingdom. Thus we see that the earth is continually created

anew by the operation of heat and light from the sun. This is not an idle, speculative subject. It involves spiritual, practical truths, which ought to be familiar to the mind. All things in the natural world are dependent for life and support on the sun, even as our affections and thoughts, and whatever we have that is spiritual within us, depend for their support and continuance on the sun of the spiritual world, which is directly from the Lord Himself. In the operations of outward nature the man of reflection will thus perceive an image of the work which is going on within him; while his natural man is delighted with a view of the earth's richest scenery, his spiritual man is instructed in things appertaining to his salvation.

CHAPTER III.

SWEDENBORG CALLED TO UNFOLD THE TRUTHS OF THE NEW DISPENSATION — AN ACCOUNT GIVEN OF HIM BY A SWEDISH CLERGYMAN.

In 1745, Swedenborg, at the age of 54, relinquished his philosophical pursuits, and devoted himself exclusively to unfolding the doctrines of the New Jerusalem Church. He retained his office as Assessor of the Metallic College until 1747, when he resigned: the salary annexed to the office, was, however, continued to him during life. At the time he retired from the office of assessor, he was offered a higher degree of rank and other privileges under the government, all which he declined receiving. In relation to this period of his life he says, 'I have been

called to a holy office by the Lord Himself, who most graciously manifested Himself in person to me, his servant, when He opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels.* From that time I began to print and publish various *arcana* that have been seen by me or revealed to me; as respecting heaven and hell, the state of man after death, the true worship of God, the spiritual sense of the Word; with many other more important matters conducive to salvation and true wisdom.'†

It is not often that Swedenborg alludes to himself in his theological works. In the True Christian Religion, however, in the chapter on the Consummation of the Age, are the following remarks:

'That this second coming of the Lord is effected by the instrumentality of a man, before whom He has manifested Himself in person, and whom He has filled with his spirit, to teach from Him the doctrines of the New Church by means of the Word.

'Since the Lord cannot manifest Himself in person (to the world) and yet He has foretold that He would come and establish a New Church, which is the New Jerusalem, it follows that He will effect this by the instrumentality of a man, who is able not only to receive the doctrines of that church in his understanding, but also to make them known by the press. That the Lord manifested Himself before me his

* The time when his spiritual senses were first opened has been somewhat uncertain. But in Dr. Tafel's New Church Magazine, published at Tubingen, he says, 'Swedenborg speaks of his seeing the things of the other world, in his Adversaria on the books of the Old Testament, as early as in 1746. But the most precise date occurs in a fragment of the Adversaria on Genesis, sent me from Sweden. He fixes it here as in the middle of April, 1745, — *Medio Aprilis*, 1745.' Dr. Tafel subjoins in a note the very interesting paragraph in which this date is stated.

† Letter to Dr. Hartley.

servant, that He sent me on this office, and afterwards opened the sight of my spirit, and so let me into the spiritual world, permitting me to see the heavens and the hells, and also to converse with angels and spirits, and this now continually for many years, I attest in truth ; and further, that from the first day of my call to this office, I have never received anything appertaining to the doctrines of that church from any angel, but from the Lord alone, whilst I was reading the Word. To the end that the Lord might be constantly present, He revealed to me the spiritual sense of his Word, in which sense Divine Truth is in its light, and in this light He is continually present.'

The character of Swedenborg's illumination cannot, perhaps, in the present state of the church, be fully understood. He acknowledges himself to have been but a mere servant of the Lord in all he wrote. But in all that he has written his rational principle was operative and instrumental in giving form to the truths which were revealed through him: whereas the prophets, according to his account, wrote what was dictated to them, and received and conveyed truths to the world without understanding their import ; what they communicated passed not through their internal but through their external minds. Hence their writings did not belong to them — made no part of them — but proceeded immediately from the Lord, and were infinitely holy. But to the writers themselves no holiness is to be attached.

It is difficult, for those who do not reflect deeply, to separate in their minds the sanctity of the Word from the persons named in it, and from the persons who, by dictation, wrote it ; but this is easily done when the spiritual and divine sense of the Word is received and understood. From this view of the subject it may appear, that Swedenborg's writings

bear no comparison with the Word or Sacred Scriptures, as the former are finite and the latter infinite: also, that Swedenborg can in nowise be compared with the prophets, as the former received revealed truths into his rational principle and communicated them to the world, having an understanding of their meaning and quality; while the latter received and communicated Divine Truth, of the quality and import of which they were almost entirely ignorant. Spiritual truths appeared to the latter miraculous, to the former, as above miracles. But concerning the difference of illumination between Swedenborg and the prophets, evangelists, &c., but more particularly the men of the most ancient church, a better idea may be had in an extract from his diary on the subject of miracles:

'Instead of miracles there has taken place at the present day an open manifestation of the Lord Himself, an intromission into the spiritual world, and with it illumination by immediate light from the Lord in whatever relates to the interior things of the church, but principally an opening of the spiritual sense of the Word, in which the Lord is present in his own Divine Light. These revelations are not miracles, because every man as to his spirit is in the spiritual world, without separation from his body in the natural world. As to myself, indeed, my presence in the spiritual world is attended with a certain separation, but only as to the intellectual part of my mind, not as to the will part. This manifestation of the Lord, and intromission into the spiritual world, is more excellent than all miracles; but it has not been granted to any one since the creation of the world as it has been to me. The men of the golden age indeed conversed with angels; but it was not granted to them to be in any other light than what is natural.

To me, however, it has been granted to be in both spiritual and natural light at the same time; and hereby I have been privileged to see the wonderful things of heaven, to be in company with angels, just as I am with men, and at the same time to pursue truths in the light of truth, and thus to perceive and be gifted with them, consequently to be led by the Lord.'

We here introduce a letter written by Swedenborg, in 1766, to Dr. Oettinger, superintendent of the mines in Sweden, who was a man of distinguished learning and piety, and highly respected by his countrymen. He was the author of many works, and attained the highest dignity in the church; he was appointed by his Serene Highness the Duke of Wurtemberg to the prelacy of Murrhard. He was one of the first in Germany who became acquainted with the writings of Swedenborg. He translated many things from the Arcana Cœlestia, and the Earths in the Universe. He also published an analysis of Swedenborg's Natural Philosophy, and compared it with his Heavenly Philosophy.* It will be perceived that this letter was written in answer to some questions relative to the office alluded to above.

'To your interrogation, *Whether there is occasion for any sign that I am sent by the Lord to do what*

* From an unpublished manuscript of Oettinger, we extract the following. 'Hence it may be seen, why God has, at this time, permitted such a man as Swedenborg to arise, and why he was educated by his father, a most venerable bishop, and of noble rank, so carefully in innocence, and in scientific learning; all these preparations under Providence, tended to fit him to pass through the most important events, which no other man has had to experience. As Swedenborg is the instrument of restoring the lost communion with the invisible world, that pure and unspotted life, in which we see he was trained and educated, was necessary. The first promise that Jesus gave to his disciples was, *that they should see Heaven open;*' (John i.) and this, we might reasonably expect, would be the first thing announced at His second coming.' *Documents concerning Swedenborg.*

I do? I answer, that at this day no signs or miracles will be given, because they compel only an external belief, but do not convince the internal. What did the miracles avail in Egypt, or among the Jewish nation, who nevertheless crucified the Lord? So, if the Lord was to appear now in the sky, attended with angels and trumpets, it would have no other effect than it had then. See Luke xvi. 29, 30, 31. The sign given at this day, will be an *illustration*, and thence a *knowledge* and *reception of the truths of the New Church:* some *speaking illustration* of certain persons may likewise take place; this works more effectually than miracles: *yet one token may perhaps still be given.*

'You ask me, "*If I have spoken with the Apostles?*" to which I reply, I have spoken one whole year with Paul, and also of what is mentioned in the Epistle to the Romans, iii. 28. I have spoken three times with John; once with Moses; and I suppose a hundred times with Luther, who owned to me that, contrary to the warning of an angel, he had received the doctrine of salvation by faith alone, merely with the intent that he might make an entire separation from popery. But with the angels I have conversed these twenty-two years past, and daily continue so to do; with them the Lord has given me association, though there was no occasion to mention all this in my writings. Who would have believed, and who would not have said, shew some token that I may believe? and this every one would have said who did not see the like.

'*Why from a philosopher I have been chosen to this office?* Unto which I give for answer, to the end that the spiritual knowledge, which is revealed at this day, might be rationally learned, and naturally understood; because spiritual truths answer unto natural

ones, inasmuch as these originate and flow from them, and serve as a foundation for the former. That what is spiritual is similar unto, and corresponds with what is human or natural, or belonging to the terrestrial orb, may be seen in the treatise on Heaven and Hell, n. 87, to 102, and 103 to 115. I was, on this account, by the Lord, first introduced into the natural sciences and thus prepared from the year 1710 to 1745, when heaven was opened unto me. Every one is morally educated and spiritually regenerated by the Lord, by being led from what is natural to what is spiritual. Moreover, the Lord has given unto me a love of spiritual truth, that is to say, not with any view to honor or profit, but merely for the sake of truth itself; for every one who loves truth, merely for the sake of truth, sees it from the Lord, the Lord being the way and the truth. See John xiv. 6. But he who professes the love of truth for the sake of honor or gain, sees truth from his own selfhood, and to see from one's self, is to see falsity. The confirmation of falsehood shuts the church, but a rational confirmation of truth opens it; what man can otherwise comprehend spiritual things, which enter into the understanding? The doctrinal notion received in the protestant church, viz. that in theological matters, reason should be held captive under obedience to faith, locks up the church; what can open it, but an understanding enlightened by the Lord? See the book of the Revelations Revealed, n. 914. I am very sorry that you have suffered persecution for translating the work *On Heaven and Hell* into German; but what suffers at this day more than truth itself? How few there are who see it! Nay, who will see it; therefore be not weary, but indefatigable in defending the truth. EMANUEL SWEDENBORG.

'Stockholm, Nov. 11, 1766.'

There is an account given of Swedenborg's first illumination or introduction into the spiritual world, which has been attached to the prefaces of some of the early translations of his works, also in Robsahm's Memoir.*

Swedenborg, while engaged in writing the doctrines of the New Church, resided in London for a number of years, at different periods. His object in going there was to avail himself of some facilities which that place afforded him in publishing his works, and in making them known to the learned world. His works, however, were generally distributed through the medium of his friends; as he himself lived in retirement, and saw but little company. Whenever he took up his residence in Stockholm, he dwelt in his own house, situated in the southern part of the city, having no other attendants than his gardener and the gardener's wife. He had an extensive garden with flowers and shrubbery in abundance, together with a handsome greenhouse, in both of which he took much delight. The whole proceeds of the garden, however were given to the gardener.

He read but little after he commenced unfolding the doctrines of the New Church. In his study no other books were to be seen but the Hebrew and Greek Bible, together with the indexes of his own works, whereby he saved himself the trouble, when referring to different passages, of going through all which he had before written.

A Swedish gentleman, of advanced age, is still living in Philadelphia,† who visited Swedenborg at his house in Stockholm, and held a long conversation

* See Appendix, No. VI.

† Mr. Collin was living when the first edition of this work was printed, 1831. It is not known to the publisher, whether he is still alive, but it is not probable. Being twenty years old when he saw Swedenborg in 1766, his age would now be 98.

with him. This gentleman is the Rev. Nicholas Collin, Rector of the Swedish Church in Philadelphia. In 1801 Mr. Collin published an account of Swedenborg, in a series of numbers, in the Philadelphia Gazette, which was afterwards copied into the New Jerusalem Repository, published in Philadelphia. An account of Swedenborg from a living witness will doubtless be peculiarly acceptable to many; a portion of his communications, therefore, is here presented. It is proper to remark that Mr. Collin is not a receiver of the doctrines of the New Church, but his motive for making these communications is stated in his first article, in these words:

'Swedenborg's writings have, for some years, in this country, been objects of curiosity to several persons, and they have also won disciples to his doctrines, either in whole or in part. From this have arisen frequent and sedulous inquiries on the character and life of this remarkable man. It having been reported that I had conversed with him, and that I had otherwise known for certain several facts concerning him, I have been requested by several persons, some of them living in distant parts, to communicate such information. To gratify them, and also to prevent mistakes that arise in repeating verbal relations, and even in copies of letters, I choose to state what I can impart in print.'

Mr. Collin commences by introducing Swedenborg's letter to Dr. Hartley, and then makes some comments on the same.

'His family connexions were such as he relates, and well known in Sweden; some of them by myself personally; particularly Bishop Benzelstierna. The mention of his father, being, though honorable, modestly short, I shall enlarge upon it. This Jesper Swedberg was well qualified for one of the principal

bishoprics in Sweden, by his piety, learning, integrity, benevolence, and all other virtues. His plain manner of living enforced his zealous remonstrances against pomp and luxury, which, if not very common, yet were the more pernicious in that distressful period, when Sweden had lost her veteran armies, depended in a great measure on lads and old men for the combined forces of Russia, Poland, and Denmark, and was moreover consuming by famine and pestilence. The bishop's influence animated that patriotic fortitude which sustained such burthens and misery, and blazed in so many battles! His popularity gave particular energy to some public regulations, which lessened the havoc of pestilence: a judicious and pathetic address to the people, convinced them that interring in new grounds was a necessary measure, though a temporary sacrifice of their laudable attachment to the consecrated ground in which the earthly remains of their beloved relatives reposed. The bishop was for many years superintendent of the Swedish mission about Delaware. His letters to the clergy and the congregations, which are preserved on its records, bear witness to his zeal, kindness, and love of science. He requested of the missionaries to inform him of any extraordinary events in the moral and physical world, which happened in these parts of America.

'Swedenborg is silent on the merits of his youth, which were great. The author of a dissertation on the Royal Society of Sciences at Upsal, published in 1789, mentions him as one of its first and best members, thus: "His letters to the Society while abroad, witness that few can travel so usefully. An indefatigable curiosity, directed to various important subjects, is conspicuous in all. Mathematics, astronomy, and mechanics, seem to have been his favorite

sciences, and he had already made great progress in these. Everywhere he had become acquainted with the most renowned mathematicians and astronomers, as Flamstead, Delahire, Varignon, &c. This pursuit of knowledge was also united with a constant zeal to benefit his country. No sooner was he informed of some useful discovery, than he was solicitous to render it beneficial to Sweden by sending home models. When a good book was published, he not only gave immediate notice of it, but contrived to procure it for the library of the University."

'That Swedenborg, on his return, was honored by frequent conversations with Charles XII. may well be believed by all who knew the real character of that king: he was not a mere warrior, but fond of useful sciences, though impeded from their promotion by a long unremitted warfare, which was indeed, after the defeat at Pultowa, a necessary struggle for the independence of his country. He had also acquired some knowledge of mathematics, and used, at leisure hours, to amuse himself and his officers with the solution of problems.

Swedenborg composed an Algebra in the Swedish language, published in 1718. His Regnum Minerale, which he mentions, is well known. The office of Counsellor in the Metallic College was conferred on him by King Charles, as a reward for knowledge acquired by the labors of youth, and a means of making it very beneficial to the nation : that Board having inspection over the mines and metallic works, so important in that country, and being a constitutional department of the government.

'Swedenborg asserts with truth, that he was in favor with the royal family, and generally respected by the first classes. This was due to his learning and excellence of character. The then queen, Louisa

Ulrica, sister of Frederic, the celebrated king of Prussia, had extraordinary talents and literary acquisitions. She patronized the arts and sciences in Sweden. Her large and excellent library, which I have seen, employed much of her time. Gustavus, her son, then hereditary prince, afterwards king, was distinguished by his talents and promotion of the sciences, both useful and ornamental. The prelates and others of the clergy, many of whom were his relatives and friends, honored him on the same ground, being themselves scholars and well bred persons. He could therefore assure his friend (Dr. Hartley) that he was in no danger of persecution.

'In the course of my education at the University of Upsal, I had free access to its excellent library, which, by its own revenue, and by donations, receives continually one or more copies of every interesting new book. There I perused the theological treatises of Swedenborg, published till the year 1765; among them, Arcana Cœlestia, De Cœlo et Inferno, &c. In that year I went to reside at Stockholm, and continued partly in that city, and partly in its vicinity for near three years. During that time, Swedenborg was a great object of public attention in this metropolis, and his extraordinary character was a frequent topic of discussion. He resided at his house in the southern suburbs, which was in a pleasant situation, neat and convenient, with a spacious garden, and other appendages. There he received company. Not seldom he also appeared in public, and mixed in private societies. Therefore sufficient opportunities were given to make observation on him. I collected much information from several respectable persons, who had conversed with him; which was the more easy, as I lived the whole time, as private tutor, in the family of Dr. Celsius, a gentleman of distinguished

talents, who afterwards became bishop of Scania; he and many of the eminent persons that frequented his house, knew Swedenborg well.

'In the summer of 1766, I waited on him at his house; introducing myself, with an apology for the freedom I took; assuring him that it was not in the least from youthful presumption, (I was then twenty,) but from a desire of conversing with a character so celebrated. He received me very kindly. It being early in the afternoon, delicate coffee without eatables was served, agreeable to the Swedish custom: he was also, like pensive men in general, fond of this beverage. We conversed for nearly three hours; principally on the nature of human souls, and their states in the invisible world; discussing the principal theories of psychology, by various authors; among them the celebrated Dr. Wallerius, late professor of Natural Theology at Upsal. He asserted positively, as he often does in his works, that he had intercourse with the spirits of deceased persons. I presumed, therefore, to request of him as a great favor, to procure me an interview with my brother, who had departed this life a few months before; a young clergyman officiating in Stockholm, and esteemed for his devotion, erudition and virtue. He answered that God having for wise and good purposes separated the world of spirits from ours, a communication is never granted without cogent reasons; and asked what my motives were? I confessed that I had none besides gratifying brotherly affection, and an ardent wish to explore scenes so sublime and interesting to a serious mind. He replied, that my motives were good, but not sufficient; that if any important spiritual or temporal concern of mine had been the case, he would then have solicited permission. He showed me the garden. It had an agreeable building; a

wing of which was a kind of temple, to which he often retired for contemplation; for which, its peculiar structure, and dim, religious light, were suitable.

'We parted with mutual satisfaction; and he presented by me, to the said Dr. Celsius, an elegant copy of his Apocalypsis Revelata, then lately printed at Amsterdam.

'I should have improved this personal acquaintance, but Swedenborg went soon afterwards on his last travels, from which he did not return; he died in London, and was buried in the cemetery of the Swedish church.'

In a letter addressed by Mr. Collin to the Rev. John Hargrove, of Baltimore, dated Philadelphia, March 16, 1801, which was lately found among the papers of Mr. H., after his decease, Mr. C. makes the following statement:

'Swedenborg was universally esteemed for his various erudition in mathematics, mineralogy, &c., and for his probity, benevolence, and general virtue. Being very old when I saw him, he was thin and pale, but still retained traces of beauty, and had something very pleasing in his physiognomy, and a dignity in his tall and erect stature. On my requesting his aid in procuring an interview with a brother lately deceased, he answered very properly, that the partition wall between this and the other world, could not be opened without some important cause, and not to gratify mere curiosity. When I come to Baltimore some time this spring, I shall tell you more.

'I am, &c. NICHOLAS COLLIN.'

CHAPTER IV.

VARIOUS TESTIMONIES TO THE REALITY OF SWEDENBORG'S INTERCOURSE WITH THE SPIRITUAL WORLD, AND OF HIS FORETELLING EVENTS.

VERY little importance is attached, by members of the New Church to the external evidences of Swedenborg's intercourse with the spiritual world. Being satisfied, from the truths contained in his writings, of his almost constant intercourse with that world for the last thirty years of his life, no external evidence can add at all to their belief in its reality. But as they are among the facts known concerning Swedenborg, and therefore make a part of his life, and as much importance seems to have been attached to them by those about him at the time of their occurrence; and as there may still be those whose minds may be somewhat influenced in favor of investigating his writings, by a knowledge of them, it has been thought best to insert them. It is, however, to be remarked that Swedenborg never attempted to convince any one of the truth of his doctrines, or the certainty of his intercourse with the spiritual world, by testimonies such as we are about to relate, although he had it in his power constantly and daily to do so; but these testimonies were sought by others. He was ever ready to communicate freely to those who were disposed from proper motives to inquire of him concerning their departed relatives and friends.

We here introduce the relation which passed between Swedenborg and the Swedish Queen Louisa Ulrica, wife of King Adolphus Frederic, and sister of

Frederic the Great of Prussia. In a work entitled 'Original Anecdotes of Frederic the Great, King of Prussia,' by M. Dieudonne Thiebault, Professor of Belles Lettres in the Royal Academy of Berlin, there is the following anecdote:

'I know not,' says M. Thiebault, 'on what occasion it was, that, conversing one day with the Queen on the subject of the celebrated visionary, Swedenborg, we (the members of the academy) expressed a desire, particularly M. Merian and myself, to know what opinion was entertained of him in Sweden. The Queen, after having alluded to some anecdotes relative to Swedenborg's interviews with the spiritual world, replied, that though she was but little disposed to believe in such seeming miracles, she nevertheless had been willing to put the power of M. Swedenborg, with whom she was acquainted, to the proof;' 'that M. Swedenborg having come one evening to her court, she had taken him aside, and begged him to inform himself of her deceased brother, the Prince Royal of Prussia, what he said to her at the moment of her taking leave of him for the Court of Stockholm. She added, that what she had said was of a nature to render it impossible that the Prince could have repeated it to any one, nor had it ever escaped her own lips.' At their subsequent interview, 'the Queen,' says M. Thiebault, 'said that Swedenborg addressed her as follows: "You took, madam, your last leave of the Prince of Prussia, your late august brother, at Charlottenburg, on such a day, and at such an hour of the afternoon; as you were passing afterwards through the long gallery, in the castle of Charlottenburg, you met him again; he then took you by the hand, and led you to such a window, where you could not be overheard, and then said to you these words ———" 'The Queen,' says M. Thie-

bault, 'did not repeat the words, but she protested to us they were the very same her brother had pronounced, and that she retained the most perfect recollection of them. She added, that she nearly fainted at the shock she experienced; and she called on M. de Schwerin to answer for the truth of what she had said, who, in his laconic style, contented himself with saying, "All you have said, madam, is perfectly true — at least, as far as I am concerned." M. Thiebault continues, 'I ought to add, that though the Queen laid great stress on the truth of her recital, she professed herself at the same time incredulous to Swedenborg's supposed conferences with the dead.' 'A thousand events,' said she, 'appear inexplicable and supernatural to us who know only the immediate consequences of them; and men of quick parts, who are never so well pleased as when they exhibit something wonderful, take an advantage of this to gain an extraordinary reputation. M. Swedenborg was a man of learning, and some talent in this way; but I cannot imagine by what means he obtained the knowledge of what had been communicated to no one. However, I have no faith in his having had a conference with my brother.' * M. Thiebault states that the Queen, as well as her brother Frederic the Great, were professed atheists: this accounts for her incredulity, but seems, at the same time, to establish more fully the truth of Swedenborg's interview with her brother.

* These philosophical remarks of the Queen would deserve introduction in a work which I have often thought (says the Rev. S. Noble in his able 'Appeal') might be written, and be equally amusing and instructive, under the title of 'The Credulity of Unbelievers.' Here is an accomplished princess, who finds another person in possession of a secret which she is quite sure was only known to herself and her deceased brother: she knew that he did not obtain it from herself, yet rather than believe that he obtained it from her brother, she imagines the existence of a 'talent' incomparably more inexplicable!

In a work entitled 'Theory of Pneumatology, by Dr. Johann Heinrich Jung-Stilling,' we find the following account of Swedenborg:

After testifying that 'his character was that of honesty and sincerity, and that he possessed great talents for learning, by which he profited,' &c.; he says, 'to the surprise of every one, this able, learned, and pious man fell into intercourse with spirits.' In another place he says, 'This good man has been accused of deception; but this I loudly deny. Swedenborg was no deceiver, but a pious and religious man, but who might still be occasionally deceived and mistaken.'

He then makes a statement, and testifies to the truth of the account given of the Queen of Sweden, the fire at Stockholm, the lost receipt, and the following, and says, 'I can vouch for the truth of it, with the greatest confidence.'

'About the year 70 of the last century, there was a merchant in Elberfeld, with whom, during seven years of my residence there, I lived in close intimacy. He was a strict mystic in the purest sense. He spoke little; but what he said, was like golden fruit on a salver of silver. He would not have dared, for all the world, knowingly to have told a falsehood. This friend of mine, who has long ago left this world for a better, related to me the following tale:

'His business required him to take a journey to Amsterdam, where Swedenborg at that time resided; and having heard and read much of this strange individual, he formed the intention of visiting him, and becoming better acquainted with him. He therefore called upon him, and found a very venerable looking friendly old man, who received him politely, and required him to be seated; on which the following conversation began:

'*Merchant.* Having been called hither by business, I could not deny myself the honor, sir, of paying my respects to you: your writings have caused me to regard you as a very remarkable man.

'*Swedenborg.* May I ask you where you are from?

'*Merchant.* I am from Elberfeld, in the grand duchy of Berg. Your writings contain so much of what is beautiful and edifying, that they have made a deep impression upon me; but the source, from whence you derive them, is so extraordinary, so strange, and uncommon, that you will perhaps not take it amiss of a sincere friend of truth, if he desire incontestable proofs, that you really have intercourse with the invisible world.

'*Swedenborg.* It would be very unreasonable if I took it amiss; but I think I have given sufficient proofs, which cannot be contradicted.

'*Merchant.* Are they those that are so well known, respecting the Queen, the fire in Stockholm, and the receipt?

'*Swedenborg.* Yes, those are they, and they are true.

'*Merchant.* And yet many objections are brought against them. Might I venture to propose, that you give me a similar proof?

'*Swedenborg.* Why not? Most willingly!

'*Merchant.* I had formerly a friend, who studied divinity at Duisburg, where he fell into a consumption, of which he died. I visited this friend a short time before his decease; we conversed together on an important topic: could you learn from him what was the subject of our discourse?

'*Swedenborg.* We will see. What was the name of your friend?

'The merchant told him his name.

'*Swedenborg.* How long do you remain here?

'*Merchant.* About eight or ten days.

'*Swedenborg.* Call upon me again in a few days. I will see if I can find your friend.

'The merchant took his leave and despatched his business. Some days after, he went again to Swedenborg, in anxious expectation. The old gentleman met him with a smile and said, "I have spoken with your friend; the subject of your discourse was, *the restitution of all things.*" He then related to the merchant, with the greatest precision, what he, and what his deceased friend had maintained.

'My friend turned pale; for this proof was powerful and invincible. He inquired further, "how fares it with my friend? Is he in a state of blessedness?" Swedenborg answered, "No, he is not yet in heaven, he is still in Hades, and torments himself continually with the idea of the restitution of all things." This answer caused my friend the greatest astonishment. He ejaculated, "My God, what in the other world?" Swedenborg replied, "Certainly, a man takes with him his favorite inclinations and opinions; and it is very difficult to be divested of them. We ought, therefore, to lay them aside here." My friend took his leave of this remarkable man, perfectly convinced, and returned back to Elberfeld.

'What says highly enlightened infidelity to this? It says, "Swedenborg was a cunning fellow, and that he employed a secret spy to get the matter out of my friend." To this I candidly reply, that Swedenborg was of too noble a mind, and had too much of the fear of God, and my friend was too discreet to act in such a manner.'*

* Although Stilling seems to appreciate Swedenborg's private character, it is very evident that he neither understood the truths he unfolded, and taught in his writings, or the nature of his intercourse with the spiritual world.

Another anecdote of Swedenborg is inserted in Stilling's 'Pocket Book for the Friend of Religion,' 1809, which was related to the author by one, who, from his piety and love of truth, must be regarded as a credible witness. 'I was in Amsterdam,' says this individual, 'in the year 1762, on the very day that Peter the Third, Emperor of Russia, died, in a company, in which Swedenborg was present. In the midst of our conversation, his countenance changed, and it was evident that his soul was no longer present, and that something extraordinary was passing in him. As soon as he came to himself again, he was asked what had happened to him. He would not at first communicate it, but at length, after being repeatedly requested, he said, "This very hour, the Emperor Peter III., has died in his prison, (mentioning, at the same time, the manner of his death.) Gentlemen will please to note down the day, that they may be able to compare it with the intelligence of his death in the newspapers." The latter subsequently announced the Emperor's death, as having taken place on that day.'

Mr. Springer, the Swedish consul, who was for many years the intimate friend of Swedenborg, both in Sweden and in England, resident at London, a gentleman of the utmost veracity, makes the following statement:*

'It is to be observed, that Assessor Swedenborg was not a count, but a simple gentleman up to the year 1719. His father, Jesper Swedberg, was bishop of Skara, and a man of great learning; but this Emanuel Swedenborg was gifted of God with greater endowments. His knowledge and sincerity were both very remarkable. He was constant in friend-

* Extracted from the 'Documents.'

ship, extremely sober in his diet, and plain in his clothing. His common food was bread and butter, and milk and coffee; yet at times he was wont to eat a little fish, but very seldom any meat; he never drank above two glasses of wine, and that only in company. He disregarded places of honor, and therefore determined, about the year 1746, to request his discharge from the place he had so long occupied: but the king granted him, as a pension, the salary of his office, which he enjoyed to the time of his decease. . . . .

'I shall now proceed to satisfy the desire you have, sir, of being informed of the discourses I had with the late venerable Swedenborg, as well by ourselves, as in the presence of others; but I must here observe, that as these discourses were numerous, it would be too difficult to relate the whole.

'It is certain, that two or three weeks before his decease, and not two or three days, (as his opponents insinuate) I asked him, when he believed that the New Jerusalem, or the New Church of the Lord, would be manifested, and if this manifestation would take place in the four quarters of the world? His answer was, that no mortal could declare the time, no, not even the celestial angels; and that it was solely known to God. Read, said he, the Revelations, chap. xxi. 2, and Zechariah, chap. xiv. 9, and you will find that it is not to be doubted, but that the New Jerusalem mentioned in the Apocalypse, which denotes a new and purer state of the Christian church than has hitherto existed, will manifest itself to all the earth. I questioned him also concerning the letter that was written by the queen of Sweden to her brother, the deceased Margrave; he replied, much of the common report is true, and part of it not; but perhaps the whole of the matter is better known at

Berlin than in other parts. I then asked him whether it was true, as I was informed it was, that when he was at Gottenburg, (a town about sixty Swedish miles from Stockholm,) he had foretold to his friends three days before the arrival of the post, the particular hour of the beginning of the great fire that happened at Stockholm; to which he replied, that it was exactly true. I put to him also many questions concerning Charles the XII. of Sweden, and received from him surprising answers on that head.

'I shall now proceed to relate to you, sir, what I have seen and heard of him. Fifteen years ago, Swedenborg was about to depart for Sweden, and desired me to procure him a good captain, which I did. I made the agreement with a person named Dixon. . . .

'When the captain of the vessel came to fetch Swedenborg, I took my leave of him, and wished him a happy voyage: having then asked the captain if he was provided with good and necessary provisions, he answered me, that he had as much as was needful for the voyage. On this Swedenborg said, "My friend, we have not need of a great quantity; for this day week we shall, by the aid of God, enter the port of Stockholm, at two o'clock." On Captain Dixon's return, he related to me that this happened exactly as Swedenborg had foretold.

'Two years afterwards, Swedenborg returned to London, where we continued our ancient friendship. He informed me, that he had sent his works to the Swedish bishops, but without fruit, and that they were received by them with the same indifference as he had experienced on the part of the English bishops. I observed a remarkable change amongst the bishops in London; for, before his voyage to Sweden, they received his works with indifference, but after it, with great respect. I asked him whence this change hap-

pened? He replied, "God knows the time when his church ought to commence."

'His intimate friends here, were the doctor of divinity, Thomas Hartly; the deceased doctor in philosophy, Hampe, a learned man, who was preceptor to George I.; and the doctor in medicine, Messiter: but Dr. Hartly, a man of profound learning, and a true servant of God, was his most intimate friend. . . .

'As to what relates to myself, I cannot, sir, point out the reason of Swedenborg's great regard for me, who am not a man of literature. It is true that we were good friends in Sweden, but that this friendship should have continued between us with such constancy as it did, is what I did not expect.

'All that he (Swedenborg) has related to me respecting my deceased acquaintances, both friends and enemies, and the secrets that were between us, almost surpasses belief. He explained to me in what manner the peace was concluded between Sweden and the king of Prussia; and he praised my conduct on that occasion: he even told me who were the three great personages of whom I made use in that affair; which, nevertheless, was an entire secret between them and me. I asked him how he could be informed of such particulars, and who had discovered them to him. He answered, "Who informed me of your affair with Count de C—— E——d? You cannot deny the truth of what I have told you. Continue," he added, "to deserve his reproaches: turn not aside, either for riches or honors, from the path of rectitude, but, on the contrary, keep steadily in it, as you have done; and you will prosper."'

Mr. Noble, in his 'Appeal,' gives an anecdote which has never before been published; 'which,' says Mr. Noble, 'I take from a memorandum of the late Mr. Provo, a medical gentleman of the most re-

spectable character, as many now living, beside myself, can testify. Swedenborg's *Arcana Cœlestia* was printed between the years 1748 and 1756, at the office of Mr. Hart, in Popping's Court, Fleet Street; to whom, from the acquaintance thus commenced, Swedenborg became considerably attached, insomuch that, when in London, he often went to spend the evening at his house. Mr. Hart, the son of the former, told Mr. Provo, about the year 1779, that he looked upon Swedenborg as an extraordinary man, for the following reason: Mr. Hart, the father, died in London, while Swedenborg was abroad; who, on his return, went to Mr. Hart's house. After being let in at the street door, he was told that his old friend was dead: to which he instantly replied, "I know that very well; for I saw him in the spiritual world while I was in Holland, at such a time [near the time of his death or soon after]; also, whilst coming over in the packet to England. He is not now in heaven," he continued, "but is coming round, and in a good way to do well." This much surprised the widow and son; for they knew that he was just come over; and, as they assured Mr. Provo, that "he was of such a nature, that he could impose on no one; that he always spoke the truth in every little matter, and would not have made any evasion, though his life had been at stake." '

Another instance of similar knowledge is related by Mr. Robsahm, a director in the bank of Stockholm.*

It is generally known that Swedenborg foretold the day of his departure from the natural to the spiritual world. We shall presently introduce the affidavit of the persons with whom he boarded immediately previous to the termination of his natural life, in which it is declared that he told one of them on what day he

* See Robsahm's Memoir, Appendix, No. VI.

should die a month before it happened. But we here introduce a document showing that Swedenborg also foretold the time of his death to the celebrated Methodist minister, John Wesley. Mr. Wesley was, at one time, very much inclined to embrace the doctrines of the New Church; and it is very remarkable that, after his understanding was convinced of Swedenborg's supernatural knowledge, he should appear in the ranks of his persecutors. Mr. Noble, in his Appeal, after giving an account of Wesley's favorable opinion, at one time, of Swedenborg's writings, and of his subsequently rejecting them and joining Mathesius (a Swedish clergyman in London) in representing Swedenborg as a madman, says:

'But I am providentially enabled, by some documents which have recently come into my hands, to trace the progress of Mr. Wesley's mind in regard to Swedenborg, in such a manner, as completely to neutralize his authority in the unfavorable conclusion which he at last adopted: for, I am enabled to show, that, in that conclusion, Mr. Wesley stands in direct opposition to Mr. Wesley himself: and that his first judgment was formed upon far better evidence than his last. It appears certain, that Mr. Wesley was at one time inclined to receive Swedenborg's testimony in the fullest manner; and this *because he had had indubitable experience of his supernatural knowledge.*

'Among Mr. Wesley's preachers, in the year 1772, was the late Mr. Smith, a man of great piety and integrity, who afterwards became one of the first ministers in our church. Having heard a curious anecdote, said to rest on his authority, I wrote to Mr. J. I. Hawkins, the well-known engineer, who had been intimately acquainted with Mr. Smith, to request an exact account of it. The following (a little abbreviated) is his answer: it is dated February 6th, 1826.

"Dear Sir,—In answer to your inquiries, I am able to state, that I have a clear recollection of having repeatedly heard the Rev. Samuel Smith say, about the year 1787 or 1788, that in the latter end of February, 1772, he with some other preachers, was in attendance upon the Rev. John Wesley, taking instructions and assisting him in the preparations for his great circuit, which Mr. Wesley was about to commence; that while thus in attendance, a letter came to Mr. Wesley, which he perused with evident astonishment; that, after a pause, he read the letter to the company, and that it was couched in nearly the following words: [the letter was most probably in Latin; but Mr. Wesley, no doubt, would read it in English.]

'*Great Bath Street, Cold Bath Fields*, Feb. —, 1772. Sir: I have been informed, in the world of spirits, that you have a strong desire to converse with me; I shall be happy to see you if you will favor me with a visit. I am, sir, your humble servant, EMAN. SWEDENBORG.'

"Mr. Wesley frankly acknowledged to the company, that he had been very strongly impressed with a desire to see and converse with Swedenborg, and that he had never mentioned that desire to any one.

"Mr. Wesley wrote for answer, that he was then closely occupied in preparing for a six months' journey, but would do himself the pleasure of waiting upon Mr. Swedenborg soon after his return to London.

"Mr. Smith further informed me, that he afterwards learned from very good authority, that Swedenborg wrote in reply, that the visit proposed by Mr. Wesley would be too late, as he, Swedenborg, should go into the world of spirits on the 29th day of the next month, never more to return.

"Mr. Wesley went the circuit, and on his return to London, [if not, as is most probable, before,] was informed of the fact, that Swedenborg had departed this life on the 29th of March preceding.

"This extraordinary correspondence induced Mr. Smith to examine the writings of Swedenborg; and the result was, a firm conviction of the rationality and truth of the heavenly doctrines promulgated in those invaluable writings, which doctrines he zealously labored to disseminate during the remainder of his natural life.

"That Mr. Smith was a man of undoubted veracity, can be testified by several persons now living, besides myself; the fact, therefore, that such a correspondence did take place between the Hon. Emanuel Swedenborg and the Rev. John Wesley, is established upon the best authority.

"On referring to Mr. Wesley's printed journal it may be seen, that he left London on the first of March, in the year 1772; reached Bristol on the 3d, Worcester on the 14th, and Chester on the 29th, which was the day of Swedenborg's final departure from this world. Mr. Wesley, in continuing his circuit, visited Liverpool, and various towns in the north of England, and in Scotland, returning through Northumberland and Durham to Yorkshire, and thence through Derbyshire, Staffordshire, and Shropshire, to Wales; thence to Bristol, Salisbury, Winchester, and Portsmouth, to London, where he arrived on the 10th of October, in the same year, having been absent rather more than six months.

"I feel it my duty to accede to your request, and allow my name to appear as your immediate voucher. I remain, dear sir, yours, very sincerely,

J. I. Hawkins."

'To this I can add, that the Rev. M. Sibley has

assured me that he has heard Mr. Smith relate the above anecdote; and that he could mention, if necessary, several other persons still living who must have heard it too. He also fully supports Mr. Hawkins's statement in regard to Mr. Smith's veracity. Thus it is impossible to doubt that Mr. Smith affirmed it; and it is difficult to suppose that he could either wilfully or unintentionally misrepresent an incident which must have impressed him so strongly, and of which the consequent change of his sentiments formed a collateral evidence.'

It is difficult to view the power or gift of foreknowing events otherwise than miraculous. Yet in the case of Swedenborg, that power seemed the natural consequence of the elevation of his mind into the spiritual world, and into the region of causes. The following extract concerning the last judgment, which took place in 1757, is found in Swedenborg's Diary under date of February 13th, 1748. 'There has often been presented to me in vision 57, or 1757. The numbers were written; but what is meant by them, I do not fully understand.' Other events were doubtless more readily revealed to him than the above concerning the last judgment; for concerning that event it is written, 'of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.' But the above document is a testimony of the tendency of his mind towards a reception of a knowledge of things to come.

The following letter of the celebrated Professor Kant, the German philosopher, was lately brought forward by Dr. Tafel, of Germany, with other documents, to prove the intercourse of Swedenborg with the spiritual world. It is dated 10th August, 1758, and addressed to a lady of quality, Charlotte de Knoblock, afterwards widow of Lieutenant General de Kling-

sporn. Kant highly esteemed this lady, who was remarkable for her thirst after knowledge. It appears that she asked his opinion concerning Swedenborg and his writings. The letter is as follows:

'I would not have deprived myself so long of the honor and pleasure of obeying the request of a lady, who is the ornament of her sex, in communicating the desired information, if I had not deemed it necessary previously to inform myself thoroughly concerning the subject of your request. Permit me, gracious lady, to justify my proceedings in this matter, inasmuch as it might appear that an erroneous opinion had induced me to credit the various relations concerning it without careful examination. I am not aware that anybody has ever perceived in me an inclination to the marvellous, or a weakness approaching to credulity. So much is certain, that notwithstanding all the narrations of apparitions, and visions concerning the spiritual world, of which a great number of the most probable are known to me, I have always considered it to be most in agreement with the rule of sound reason to incline to the negative side; not as if I had imagined such a case to be impossible, although we know but very little concerning the nature of a spirit, but because the instances are not in general sufficiently proved. There arise, moreover, from the incomprehensibility and inutility of this sort of phenomena, too many difficulties; and there are, on the other hand, so many proofs of deception, that I have never considered it necessary to suffer fear or dread to come upon me, either in the cemeteries of the dead, or in the darkness of night. This is the position in which my mind stood for a long time, until the accounts of Swedenborg came to my notice.

'These accounts I received from a Danish officer, who was formerly my friend, and attended my lec-

tures ; and who, at the table of the Austrian ambassador, Dietrichstein, at Copenhagen, together with several other guests, read a letter which the ambassador had lately received from Baron de Lutzow, the Mecklenburg ambassador at Stockholm ; in which he says, that he, in company with the Dutch ambassador, was present, at the queen of Sweden's residence, at the extraordinary transaction respecting M. de Swedenborg, of which your ladyship will undoubtedly have heard. The authenticity thus given to the account surprised me. For it can scarcely be believed, that one ambassador should communicate a piece of information to another for public use, which related to the queen of the court where he resided, and which he himself, together with a splendid company, had the opportunity of witnessing, if it were not true. Now in order not to reject blindfold the prejudice against apparitions and visions by a new prejudice, I found it desirable to inform myself as to the particulars of this surprising transaction. I accordingly wrote to the officer I have mentioned at Copenhagen, and made various inquiries respecting it. He answered that he had again had an interview concerning it with the Count Dietrichstein ; that the affair had really taken place in the manner described ; and that professor Schlegel, also, had declared to him, that it could by no means be doubted. He advised me, as he was then going to the army under general St. Germain, to write to Swedenborg himself, in order to ascertain the particular circumstances of the extraordinary case. I then wrote to this singular man, and the letter was delivered to him, at Stockholm, by an English merchant. I was informed that Swedenborg politely received the letter, and promised to answer it. But the answer was omitted. In the mean time I made the acquaintance of an English gentleman who spent

the last summer at this place, whom, relying on the friendship we had formed, I commissioned, as he was going to Stockholm, to make particular inquiries respecting the miraculous gift which M. de Swedenborg is said to possess. In his first letter, he states, that the most respectable people in Stockholm declare, that the singular transaction alluded to had happened in the manner you have heard described. He had not then had an interview with Swedenborg, but hoped soon to embrace the opportunity; although he found it difficult to persuade himself that all could be true which the most reasonable persons of the city asserted, respecting his communication with the spiritual world. But his succeeding letters were quite of a different purport. He had not only spoken with Swedenborg, but had also visited him at his house; and he is now in the greatest astonishment respecting such a remarkable case. Swedenborg is a reasonable, polite, and open-hearted man: he is also a man of learning; and my friend has promised to send me some of his writings in a short time. He told this gentleman, without reserve, that God had accorded to him the remarkable gift of communicating with departed souls at his pleasure. In proof of this he appealed to certain known facts. As he was reminded of my letter, he said that he was aware he had received it, and that he would already have answered it, had he not intended to make the whole of this singular affair public to the eyes of the world. He should proceed to London in the month of May this year, where he would publish a book, in which the answer to my letter, as to every point, might be met with.

'In order, gracious lady, to give you two proofs, of which the present existing public is a witness, and the person who related them to me had the opportu-

nity of investigating them at the very place where they occurred, I will relate to you the two following occurrences.*

'But the following occurrence appears to me to have the greatest weight of proof, and to set the assertion respecting Swedenborg's extraordinary gift out of all possibility of doubt. In the year 1756, when M. de Swedenborg, towards the end of September, on Saturday, at four o'clock, P. M., arrived at Gottenburg from England, Mr. William Castel invited him to his house, together with a party of fifteen persons. About six o'clock M. de Swedenborg went out, and after a short interval, returned to the company quite pale and alarmed. He said that a dangerous fire had just broken out in Stockholm, at the Sudermalm, (Gottenburg is about fifty miles† from Stockholm), and that it was spreading very fast. He was restless, and went out often. He said that the house of one of his friends, whom he named, was already in ashes, and that his own was in danger. At eight o'clock, after he had been out again, he joyfully exclaimed, "thank God! the fire is extinguished, the third door from my house." This news occasioned great commotion through the whole city, and particularly amongst the company in which he was. It was announced to the governor the same evening. On the Sunday morning, Swedenborg was sent for by the governor, who questioned him concerning the disaster. Swedenborg described the fire precisely, how it had begun, in what manner it had ceased, and how long it had continued. On the same day the news was spread through the city, and as the governor had

* As Kant's account differs somewhat, (although not essentially) from that given by the second husband of Madame Marteville, we would refer our readers to that See note to Appendix, No. VI.

† German miles; near three hundred English.

thought it worthy of attention, the consternation was considerably increased; because many were in trouble on account of their friends and property, which might have been involved in the disaster. On the Monday evening a messenger arrived at Gottenburg, who was despatched during the time of the fire. In the letters brought by him, the fire was described precisely in the manner stated by Swedenborg. On the Tuesday morning the royal courier arrived at the governor's with the melancholy intelligence of the fire, of the loss which it had occasioned, and of the houses it had damaged and ruined, not in the least differing from that which Swedenborg had given immediately after it had ceased, for the fire was extinguished at eight o'clock.

'What can be brought forward against the authenticity of this occurrence? My friend, who wrote this to me, has not only examined the circumstances of this extraordinary case at Stockholm, but also, about two months ago, at Gottenburg, where he is acquainted with the most respectable houses, and where he could obtain the most authentic and complete information; as the greatest part of the inhabitants, who are still alive, were witnesses to the memorable occurrence. I am, with profound reverence, &c. EMANUEL KANT.

'Kœnisburg, Aug. 10, 1758.'

The editors of the Intellectual Repository, who have copied the above letter in that work, make the following remarks:

'Swedenborg's omitting to answer, by letter, Professor Kant's inquiries of him relating to the above affair, may appear extraordinary. But it is to be observed, that he never, himself, laid any stress upon these miraculous proofs of the truth of his pretensions. If asked respecting them by those who had

heard them from others, he would say that the reports were true; but he abstained from writing any accounts of them; and never does he appeal to them, or so much as mention them, in his works. How strong an evidence is this of his elevation of mind; and of his perfect conviction of the truth of the views he was made the instrument of unfolding, with his own divine appointment to that purpose, as standing in need of no such evidence for their support! Could it be possible for any of the merely fanatical pretenders to divine communications to appeal to such testimonies of supernatural endowment, how continually would they do so, — how eagerly would they seek to silence objectors by referring to the queens, counts, ambassadors, governors, and university professors, that had been witnesses of their power! But it is precisely on account of the silencing nature of such evidence, that Swedenborg declines to make use of it. It is a principle in his theology, that nothing which externally compels assent can impart an internal reception of genuine truth, which is the only kind of reception that can do the subject of it any real good: it is to the praise, then, of his consistency, that he never adverts to the external demonstrations, which, under peculiar circumstances, he had occasionally been induced to give, of the reality of his communications with the spiritual world. Yet, this once established, the reality of his divine commission is established also. To be able to have intercourse at pleasure with the inhabitants of the eternal world, and with any who have hence departed thither, is obviously an endowment unattainable by any natural means. It can, then, only be enjoyed by the special gift of the Lord. But the Lord, we may be certain, would not remove the barrier, which, for various important reasons, is established between

the other world and this, for any merely trivial and natural purpose. He can only, then, have done it in the case of Swedenborg, because, without it, he could not have been qualified to explain the correspondence between spiritual things and natural, which was necessary to the development of the spiritual sense of the Word; nor to restore the lost knowledge respecting the nature of the life after death, of heaven and hell; both which discoveries were indispensable to the opening of the New Jerusalem dispensation. When, therefore, Swedenborg gave proof that he enjoyed the power of free communication with the spiritual world, he gave proof, at the same time, that he had truly received as he affirmed, a divine commission to promulgate the truths of this dispensation. Yet he forbore to appeal to this overwhelming testimony; because he knew that they whose minds were so closed as to be incapable of believing the truth through its own inherent light, could not be made to believe it interiorly, and thus permanently, by merely external demonstrations. Doubtless, however, it was of Divine Providence that occasions arose which constrained him to give such demonstrations, and that they were recorded by others: because such things serve for confirmation of the truth, though they are not the proper grounds of its original reception. When presented also upon testimony, and at a distance of time, they lose that compulsive character which they possess when they take place immediately, or nearly so, before our eyes: and thus they may then become useful to draw attention to the truth, which, when known, may convince by its own evidence.'

CHAPTER V.

SWEDENBORG'S FRIENDS — MISCELLANEOUS ACCOUNTS CONCERNING HIM — CLOSE OF HIS NATURAL LIFE — EULOGY BY SANDEL.

THERE were many distinguished men who became the intimate friends of Swedenborg, after his spiritual sight was opened, in 1745. Among these was Dr. Gabriel Andrew Beyer, Professor of Greek Literature, and member of the Consistory at Gottenburg. He is the author of an Index to Swedenborg's works.

Dr. Beyer first became acquainted with Swedenborg in 1766. In the course of that year Swedenborg went to Gottenburg to take passage in a vessel that was to sail in a few days for London. During his stay at Gottenburg, Dr. Beyer accidentally fell into his company. Being interested by Swedenborg's conversation he invited him to dine with him on the following day, in company with Dr. Rosen (a learned clergyman who afterwards embraced the doctrines of the New Church.) After dinner Dr. Beyer requested Swedenborg to give a full account of his doctrines. To this request he readily complied, and gave a clear and luminous account of the heavenly doctrines of the New Church. He was listened to very attentively, and suffered to proceed without interruption to the conclusion of his discourse; when he had finished, Dr. Beyer requested him to meet him on the following day, and to bring with him a paper containing the substance of his discourse, in order that he might consider it more attentively. On the following day, Swedenborg came according to his promise, when, taking

the paper from his pocket, he trembled and appeared much agitated; and, handing the paper to Dr. Beyer, in the presence of Dr. Rosen, he said, '*Sir, from this day the Lord has introduced you into the society of angels, and you are now surrounded by them.*' They were, as might be expected, much affected by an occasion so extraordinary. Swedenborg then took his leave, and on the following day embarked for England.

Dr. Beyer immediately procured the writings of Swedenborg, and became a full receiver of the doctrines. He suffered some persecution from the clergy on account of his sentiments. On this subject we find a letter addressed to him from Swedenborg, saying, 'I wonder that your suit and controversy still continue at Gottenburg, against which I will urge a complaint at the next Diet, when I shall transmit the Universal Theology of the New Heaven and the New Church, which will appear in print at the end of June. I will send two copies to each member of the Diet, and request that they may appoint from all the respective orders, an assembly of deputies to give their final decision.' This letter was written from Amsterdam, April 20th, 1771. In 1770, Dr. Beyer drew up a public confession of his belief in the doctrine of the New Church, and sent it to the king, agreeably to the command of his royal highness. It is an able vindication of the doctrines.*

Dr. Beyer was employed thirteen years in completing the Index to Swedenborg's works. He sent it, sheet by sheet, to Amsterdam to be printed; and on the day he sent off the last sheet corrected, he became sick, and died a few days after.

The name of Count Hopken, Prime Minister of Sweden, and an intimate friend of Swedenborg, has

* See Appendix, No. IV.

been introduced in the preceding pages. Some further account of this man may be seen in the Appendix, No. II.

The Rev. Thomas Hartley, Rector of Winwick, in Northamptonshire, England, was on terms of intimacy with Swedenborg during the latter part of his life. In relation to a letter received by him from Swedenborg,* Dr. Hartley makes the following remarks :

'As the credibility of Swedenborg's extraordinary dispensation, in respect to his commerce with the invisible world, would receive additions from his private good character, I was accordingly led to call upon him by letter to publish some particulars of himself, for the satisfaction of the public ; which he answered, giving me some account of himself and family ; and the accuracy of his relation was confirmed to me by some that well knew him in his own country, and of the honors with which he was dignified there as a member of the Diet of the equestrian order of nobles, and of the high esteem in which he was held by the royal family in Sweden, as also by the most pious and excellent men of that kingdom.

'Swedenborg was a man of uncommon humility, and so far from affecting to be the head of a sect, that his voluminous writings in divinity continued almost to the end of his life to be anonymous publications ; and I have some reason to think that it was owing to my remonstrance to him on this subject, that he was induced to prefix his name to his last work.

'I saw him in the beginning of his last sickness, and asked him if he was comforted with the society of angels as before, and he answered that he was : I returned home, about a day's journey from London, and heard soon after that he was near his departure,

* See page 18.

and expressed his desire to see me; but some hindrances to the visit happening at that time, I did not embrace the opportunity as I should have done, for those hindrances might have been surmounted. My neglect on this occasion appears to me without excuse, and lies very heavy on my mind to this day.'

Dr. Hartley translated into English, Swedenborg's treatise 'On the Nature of Influx,' and prefixed a long preface to the work, in which he says, 'I have conversed with him at different times, and in company with a gentleman of a learned profession, and of extensive intellectual abilities: we have had confirmation of these things from his own mouth, and have received his testimony, and do both of us consider this our acquaintance with the author and his writings, among the greatest blessings of our lives. The extensive learning displayed in his writings, evinces him to be the scholar and the philosopher; and his polite behavior and address bespeak him the gentleman. He affects no honor, but declines it; pursues no worldly interest, but spends his substance in travelling and printing, in order to communicate instruction and benefit to mankind: and he is so far from the ambition of heading a sect, that wherever he resides in his travels he is a mere solitary, and almost inaccessible, though in his own country of a free and open behavior. He has nothing of the precisian in his manner, nothing of melancholy in his temper, and nothing in the least bordering on the enthusiast in his conversation and writings.' He also addressed a long letter to the translator of the 'True Christian Religion,' which was introduced into the preface to the early edition of that work. In this letter he makes some remarks which, although similar to the above, may not be found uninteresting. He says, 'The great Swedenborg was a man of uncommon humility. He

was of a catholic spirit, and loved all good men of every church, making at the same time all candid allowance for the innocence of involuntary error. However self-denying in his own person, as to gratifications and indulgences, even within the bounds of moderation; yet nothing severe, nothing of the precisian, appeared in him, but, on the contrary, an inward serenity and complacency of mind were manifest in the sweetness of his looks and outward demeanor. It may reasonably be supposed, that I have weighed the character of our illustrious author in the scale of my best judgment, from the personal knowledge I had of him, from the best information I could procure respecting him, and from a diligent perusal of his writings; and according thereto, I have found him to be the sound divine, the good man, the deep philosopher, the universal scholar, and the polite gentleman; and I further believe, that he had a high degree of illumination from the Spirit of God, was commissioned by him as an extraordinary messenger to the world, and had communication with angels and the spiritual world far beyond any since the time of the apostles. As such, I offer his character to the world, solemnly declaring that, to the best of my knowledge, I am not herein led by any partiality or private views whatever, being much dead to every worldly interest, and accounting myself as unworthy of any higher character than that of a penitent sinner.'

What Mr. Hartley here says of himself is unquestionably true: for he was well known to many of the religious characters of that day as a man of the deepest piety, and he was at this time [1781] very far advanced in years, and near the end of his earthly career.*

* Mr. Hartley was the author of a volume of Sermons, and of other works, inculcating the Christian life, as well as the translator of two of Swedenborg's works, entitled the 'Intercourse between the Soul and the Body,' and the 'Heaven and Hell.'—*Documents concerning Swedenborg.*

Mr. Hartley is also the author of the preface to the first edition, in English, of the treatise 'on Heaven and Hell,' which has been justly admired. He was assisted in the translation of the latter work by Mr. William Cookworthy.

This leads us to notice, from a memoir of Mr. Cookworthy, a paragraph relative to Dr. Hartley, and Swedenborg. Mr. Cookworthy was a native of Plymouth; he was originally a member of a society of Friends, rose from an obscure condition in life, and became a respectable and esteemed minister of the gospel. He was a man of good affections and much beloved. In this memoir it is said, —

'Dr. Hartley was a man of the same affectionate disposition, and the same enlarged views of religion; yet from a nervousness of constitution, more inclined to shrink from society and discussion. They corresponded for some time before they were personally acquainted, until the repeated interchange of sentiment had produced such a union of soul, that when they met for the first time, they flew into each other's arms, as if they had been old acquaintance. Shortly before Swedenborg's death, they both visited him at his lodgings in Clerkenwell. The interview must have been interesting, but the particulars of it are not recorded, except that it was impossible to avoid noticing the remarkable innocence and simplicity of Swedenborg, and how, on inviting him to dine with them, he politely excused himself, adding, that his dinner was already prepared, which proved to be a simple meal of bread and milk.'

Dr. Messiter, an eminent physician in London, was an intimate friend of Swedenborg's. In 1769 he presented, by desire of Swedenborg, some of his works to the Professors of Divinity at Edinburgh, Glasgow, and Aberdeen, for the universities at those

places. His letters to the professors, and their replies, which are very interesting, may be seen in the Intellectual Repository, vol. iii. p. 449, &c. In his letter to Dr. Hamilton, at Edinburgh, Dr. Messiter says, 'there are no parts of mathematical, philosophical, or medical knowledge, nay, I believe I might justly say, of human literature, to which he (Swedenborg) is in the least a stranger; yet so totally insensible is he of his own merit, that I am confident he does not know that he has any; and, as himself somewhere says of the angels, he always turns his head away on the slightest encomium.' Dr. Hamilton, in his answer, says, 'I have seen enough to convince me that the honorable author is a very learned and pious man, qualities that shall ever command my respect.' The other professors also spoke of Swedenborg with much respect.

Another personal acquaintance of Swedenborg was a General Christian Tuxen. This gentleman, being the king of Denmark's Commissioner of War, at Elsineur, at which port the vessels in which Swedenborg was proceeding on his voyages frequently stopped in their passage through the Sound, repeatedly obtained the company of the illustrious stranger at his house. In a letter to Mr. Nordenskjold, dated at Elsineur, May 4th, 1790, and printed in the New Jerusalem Magazine, he details many particulars of these interviews: and the result was that he was so completely satisfied with his 'valuable guest,' that he calls him, at the close of his letter, 'our late benefactor, and in truth not only ours, but that of all mankind, if they are seriously solicitous about their state after death. For my part,' he adds, 'I thank our Lord the God of heaven, that I have been acquainted with this great man and his writings. I esteem this as the greatest blessing I ever experienced in this life, and hope I

shall profit by them in working out my salvation.' The following extract of a letter of General Tuxen will be found interesting.

'As I lived at Elsineur, I also heard several other things concerning him; that he often passed the Sound in his travels to and from Amsterdam and London; and in what manner he had answered his landlord who kept the sign of Charles the Twelfth, who, on asking him how that king fared in the other world, he replied, that he retained the same sentiments and conduct in the world of spirits as he did in this world. As also the following anecdote, which I had from a very respectable friend, who was a witness of it, viz. That himself, together with the other officers of the custom house at Oresound had been invited by the Swedish consul, Mr. Kryger, to dine in the company of Swedenborg, whom many of the first people in town (also purposely invited) wished to see and know. Being all seated at table, and none of them taking the liberty of addressing Swedenborg, who was likewise silent, the Swedish consul thought it incumbent on him to break silence, for which purpose he took occasion, from the death of the Danish king, Christian VI., which happened the preceding year, to inquire of Swedenborg, as he could see and speak with the dead, whether he had also seen Christian VI. after his decease. To this Swedenborg replied in the affirmative, adding, that when he saw him the first time, he was accompanied by a bishop, or some other prelate, who humbly begged the king's pardon for the many errors into which he had led him by his counsels. A son of the said deceased prelate happened to be present at the table. The consul, Mr. Kryger, therefore fearing that Swedenborg might say something further to the disadvantage of the father, interrupted him, saying, sir, this is his son!

Swedenborg replied, it may be, but what I am saying is true. This and other relations induced me a few years afterwards to solicit the Swedish consul, Mr. Rahling, to acquaint me the next time Swedenborg came to Elsineur; he soon after informed me by means of his nephew, Mr. Beyer, that Swedenborg was then at his house at dinner, together with the captain who brought him over, and desired I would make great haste as the wind proved favorable, and they were on the point of embarking. I made all possible haste, and on entering the house, I addressed the assessor as being an intimate friend of the consul's, and came on purpose to have the honor of the acquaintance of so celebrated and learned a man as himself; and I requested his permission to ask him a few questions. To this he civilly and mildly answered: Ask what you please, I shall answer all in truth. My first question was, whether the relation, reported as having passed between himself and the queen at Stockholm, was true? He answered, tell me in what manner you have heard it related, and I will tell you what part of it is true or otherwise. I replied, that as I saw he was on the point of going on board the vessel, I supposed there was no time to lose, and therefore desired he would have the kindness to relate the affair to me. He consented, and told it to me in the same manner as I had been informed of it before by means of letters from people of credit; adding however the following circumstances: That the senator, count Scheffer, came one day to see him, and asked him whether he would accompany him to court the next day? Swedenborg inquired why he proposed it, as he very well knew he occupied himself with other concerns than going to court. Count Scheffer replied, that the queen a few days before, had received a letter from her sister, the duchess of Bruns-

wick, in which she mentioned a censure or criticism she had read in the Gazette of Gottingen, on a man at Stockholm, who pretended to speak with the dead; and she wondered much that the queen, in her letters to her, had never mentioned a word on that subject. The queen then inquired of those present, whether it was true that there was such a man, and whether he was not insane? To this count Scheffer answered, that he was far from insane, but a sensible and learned man. Upon this, the queen expressed her wishes of seeing him: when count Scheffer said that he was intimately acquainted with him, and would propose it to him. The count accordingly made Swedenborg promise to accompany him to court, which he did. The king and queen being arrived, entered first into conversation with the foreign ambassadors and other principal characters at court, and then approached count Scheffer, who presented Swedenborg. The queen expressed her satisfaction at seeing him, and asked him whether it was true, that he could converse with the deceased? He answered yes. She inquired further, whether it was a science that could be communicated to and by others? No. What is it then? A gift of God or the Lord. Can you then speak with every one deceased, or only with certain persons? He answered, I can converse with all, whom I have known in this world; also with all royal and princely persons, with all renowned heroes, or great and learned men, whom I have known, either personally, or from their actions or writings; consequently with all of whom I could form an idea; for it may be supposed that a person whom I never knew, nor of whom I could form any idea, I neither could nor would wish to speak with. The queen then asked him, whether he would undertake a commission to her lately deceased brother. He answered, with

all my heart. On this he followed the queen with the king and count Scheffer to a window in the apartment, where the queen gave him his commission, to which he promised to bring her an answer. After this he was invited to the royal table, where they put a thousand questions to him, which he answered truly. Some time after, count Scheffer paid him another visit, and asked him whether he would accompany him to court again, to which he consented. The queen on seeing him, said, do not forget my commission. He answered, it is already done. And when he delivered her his message, she was extremely surprised, and became suddenly indisposed, and after some recollection she said, this no mortal could have told me. On my inquiring whether any person had heard what the queen said when she gave him the commission, he answered, I do not know; yet she did not speak so low but that the king and count Scheffer, if they had attended to it, might have heard it. This may be depended upon, as the late venerable man himself related it to me.

In the further course of conversation with him on the principles of religion advocated and explained by him, I took an opportunity of asking him, How a man who was confident that he was serious in his duty towards God and his neighbor, could be certain, whether he was in the right road to salvation or not? I was answered, that this was very easy; and that such a man need only examine himself and his own thoughts according to the ten commandments; as for instance, whether he loves and fears God; whether he is happy in seeing the welfare of others, and does not envy them; whether on having received a great injury from others which may have excited him to anger and to meditate revenge, he afterwards changes his sentiments, because God has said that vengeance

belongs to him, and so on; then he may rest assured, that he is on the road to heaven. But when he discovers himself to be actuated by contrary sentiments, on the road to hell. This led me to think of myself as well as of others; and I also asked him, whether he had seen the lately deceased king Frederick V., adding, that although some human frailty or other might be attributed to him, yet I had certain hopes that he was happy. His answer was yes, I have seen him, and I know that he is not only very well off, but all the kings of the house of Oldenborg, who are all associated together. This is not the happy case with our Swedish kings, some of whom are not so well off. This he said in the presence of the consul, and the Swedish captain with whom he sailed.

'Some time afterwards, Swedenborg for the last time being on his passage for Amsterdam and London, I was informed that on account of a contrary wind he had been detained four days on board a Swedish ship, anchored a few miles from Elsineur. I therefore took a boat and went off to see him; on my inquiring whether Assessor Swedenborg was on board, the captain answered in the affirmative, bid me welcome, and opened the cabin door, which as soon as I entered, he shut after me. I found the Assessor seated in an undress, his elbows on the table, his hands supporting his face, which was turned towards the door, his eyes open, and much elevated. I was so imprudent as immediately to address him, expressing my happiness at seeing and speaking with him. At this he recovered himself (for he had really been in a trance, as his posture evinced,) he rose with some confusion, advanced a few steps from the table in a singular and visible uncertainty, expressed by his countenance and hands, from which, however, he

They are so many incontestable proofs of a universal erudition, which attached itself in preference to objects which require deep reflection and profound knowledge. None can reproach him with having wished to shine in borrowed plumes, passing off as his own the labors of others, dressed out in a new form and decorated with some new turns of expression. It must be acknowledged, on the contrary, that, without ever taking up the ideas of others, he always followed his own, and often makes remarks and applications which are not to be found in any preceding author. Nor was he at all of the same class as the generality of universal geniuses, who, for the most part are content with merely skimming over the surface of things. He applied the whole force of his mind to penetrate into the most hidden things, to connect together the scattered links of the great chain of universal being, and to trace up everything, in an order agreeable to its nature, to the great First Cause. Neither did he proceed in the manner of certain natural philosophers and mathematicians, who, dazzled by the light which they have been in search of and have found, would, were it possible, eclipse and extinguish, to the eyes of the world, the Only True and Great Light. He, in the course of his meditations on the universe and on creation, continually found new occasions for rising in love and adoration towards the Author of nature.

'But let us suppose ourselves engaged in examining a grand machine, in the construction of which we had no concern; we see nothing of it but its results: yet from its effects, with which, even, we are but imperfectly acquainted, we wish to judge of the whole. It will hence naturally happen, that every one will adopt such principles of explanation as appear to him most certain, and will endeavor thence to advance, step by step. It is thus that our most distinguished scholars

in theoretical philosophy have proceeded. Happy are they, who, in their investigations of the most sublime subjects, have been the least unintelligible! If, with the most profound knowledge, and with the greatest strength of intellect, they have not been able to avoid illusions and to attain the end proposed, they at least have struck out new paths for the exercise of our intellectual faculties; one idea leads to another; and thus they have opened the way to discoveries of greater certainty. Even the searchers for the philosopher's stone, if, after all their labors, they have not succeeded in making gold, have at least enriched chemistry with many valuable discoveries.

'I think I shall not be mistaken if I assert, that Swedenborg, from the time when he first began to think for himself, was animated by a secret fire, an ardent desire to attain to the discovery of the most abstract things; and that he thenceforward thought that he had obtained a glimpse of the means of arriving at his end. I think I am justified in this supposition, on a comparison of his last works with his first; though they treat of very different subjects.

'He contemplated the great edifice of the universe in general. He afterwards examined such of its parts as come within the limits of our knowledge. He saw that the whole is arranged in an uniform order and governed by certain laws. He took particular notice, in this immense machine, of everything that can be explained on mathematical principles. He doubted not that the supreme Creator had arranged the whole, even to the most imperceptible parts, in the most entire harmony and the most complete mutual agreement: and this agreement, as a mathematical philosopher, he endeavored to develop, by drawing conclusions from the smallest parts to the greatest, from that which is visible before our eyes, to that

which is scarcely discoverable even by the aid of optical glasses. He thus formed to himself a system founded upon a certain species of mechanism, and supported by reasoning; a system, the arrangement of which is so solid, and the composition so serious, that it claims and merits all the attention of the learned: — as for others, they may do better not to meddle with it. According to this system, he explains all that the most certain facts and the soundest reasoning can offer to our meditations. If we dare not adopt the whole, there are at least many excellent things in it which we may apply to our use. But he went further: he wished to combine this system with religion; and to this object he almost entirely devoted himself from the time of the publication of his Opera Philosophica et Mineralia. . . .

'He was the sincere friend of mankind; and in his examination of the character of others, he was particularly desirous to discover in them this virtue, which he regarded as an infallible proof of the presence of many more. He was cheerful and agreeable in society. By way of relaxation from his important labors, he sought and frequented the company of persons of information, by whom he was always well received. He knew how to check opportunely, and with great address, that species of wit, which would indulge itself at the expense of serious things. As a public functionary, he was upright and just: while he discharged his duties with great exactness, he neglected nothing but his own advancement. Having been called, without solicitation on his part, to a distinguished post, he never sought any further promotion. When his private occupations began to encroach upon the time required for the functions of his office, he resigned it, and remained content with

the title which he had borne while exercising it for one-and-thirty years.

'He was a worthy member of this Royal Academy: and though before his admission into it he had been engaged with subjects different from those which it cultivates, he was unwilling to be an unuseful associate. He enriched our Memoirs with an article on Inlaid Work in Marble, for Tables and for other Ornaments.

'As a member of the Equestrian Order of the House of Nobles, he took his seat in several of the Diets of the Realm; in which his conduct was such as to secure him both from reproaches of his own conscience and from those of others. He lived under the reigns of many of our sovereigns, and enjoyed the particular favor and kindness of them all; an advantage which virtue and science will ever enjoy under an enlightened government: and what people is more happy in this respect than are we?

'Swedenborg (and this I mention without intending to make a merit of it) was never married. This was not however owing to any indifference towards the sex; for he esteemed the company of a fine and intelligent woman as one of the most agreeable of pleasures; but his profound studies rendered expedient for him the quiet of a single life. It may be truly said, that he was solitary, but never sad.*

* The dean, Dr. Knos, communicated, May 2, 1841, to Dr. Tafel, the following anecdote concerning Swedenborg in his youthful years. He introduces the anecdote by saying: — 'As I was perusing some days ago my correspondence with the late Mr. Tübeck, I met with some small Latin treatises of Swedenborg not yet printed, and also with an anecdote concerning him in his youthful years between 1716 and 1718, for the truth of which, Tübeck, as he assured me, could guarantee. This anecdote, communicated to me in Swedish by Tübeck, I send to you in a German translation:' —

"When the Councellor of Commerce, Polhem, erected, by the royal command, the Sluices at Trollhätta and Carlscrona, the young Emanuel Swedberg dwelt in his house as his coadjutor and as his pupil in mathematics. Here his heart glowed with love to the second daugh-

'He always enjoyed most excellent health, having scarcely ever experienced the slightest indisposition. Content within himself, and with his situation, his life was, in all respects, one of the happiest that ever fell to the lot of man, till the very moment of its close. During his last residence in London, on the 24th of December, last year, he had an attack of apoplexy; and, nature demanding her rights, he died on the 29th of March in the present year [1772,] in the eighty-fifth year of his age; satisfied with his sojourn on earth, and delighted at the prospect of his heavenly metamorphosis.

'May this Royal Academy retain as long, a great number of such distinguished and useful members!'

ter of Polhem, Emerentia Polhem, who was afterwards given in marriage to Rückerskiold, the Councellor of Justice. As, however, the beloved object was not more than thirteen or fourteen years of age, and as she was not disposed to accept of Swedberg's overtures, she did not by any persuasion allow herself to be betrothed. But as her father loved Swedberg very much, he gave him, in writing, an agreement that at some future day she should be his, in the hope that, with increasing years, she would be more favorably disposed; this agreement his daughter, from filial obedience, was obliged to sign.* She was, however, after signing it, daily so much depressed in mind, that her brother, Gabriel Polhem, the Chamberlain, seized with compassion, took the agreement secretly from Swedberg, who, in his affection, had no other consolation than to read it over every day, on which account he soon discovered his loss. His unhappy state of mind was so visible, that Polhem, the father, constrained him to tell the cause of his unhappiness, upon which he entreated the father to procure again, through his paternal influence, the lost agreement. But as Swedberg himself at length saw how much grief he caused the object of his affections, he freely relinquished his claims, and took his departure from the house, with a determination that he would no more think of the ladies, nor endeavor to enter into the marriage covenant. Immediately after this he entered again upon his travels into foreign parts. This is all that can with certainty be said of this subject. It may, however, be remarked, that Swedenborg, in his old age, assured the daughters and sons-in-law of the ancient object of his affection, as they visited him in his garden, that he could converse with their departed mother whenever he pleased."

"Such experience, (says Dr. Tafel,) could only serve to give the young Swedberg a more serious tendency, and gradually to prepare him for the great work, which thirty years afterwards he had to commence."

* The king [Charles XII.] had the design of uniting his engineers by closer ties, for he recommended Polhem to give his daughter in marriage to Swedberg.

CHAPTER VI.

THE THEOLOGICAL WRITINGS OF SWEDENBORG.

The works of Swedenborg, which are exclusively devoted to unfolding the truths of the new dispensation, comprise, when taken together, an amount equal to about twenty-seven volumes octavo, of five hundred pages each; twenty volumes of which are employed in explaining the spiritual sense of the Sacred Scriptures.*

There are, however, many unpublished manuscripts of Swedenborg, deposited in the library of the Academy of Sciences at Stockholm; a catalogue of which may be seen in the Appendix, No. III. Many of these manuscripts are doubtless very valuable, but most of them, it is presumed, are first drafts of works which were afterwards written over again and published. They were deposited in the library by the heirs of Swedenborg immediately after his death. The Academy is not authorized to dispose of them; but copies may be taken, and they are sometimes loaned. Dr. Tafel, of Tubingen, in Germany, has already published some, supposed to be among the most valuable, and is actively engaged in the arduous labor of preparing others for the press. We may hope to see, in this way, important additions to the printed writings of Swedenborg before long.

It is to be remarked that the style of Swedenborg, especially in his theological works, is rather peculiar.

* This statement was made in 1831, and is exclusive of such of Swedenborg's posthumous works as have since been published.

This is chiefly to be accounted for from the fact that the truths which he has revealed are new to the world. His language is that best adapted to the ideas conveyed. It is simple, and to those who are in a state to receive the truths communicated, it is perfectly intelligible. There is much precision in his use of terms. It would seldom be easy to substitute one term for another, however similar in appearance, without altering or destroying his meaning. It is proper, however, to remark that the translations of his works into English, were made at an early period of the New Church, when there were but few members able to devote their time to the work of translating; and when, too, it is but reasonable to conclude, the truths of the new dispensation were not so well understood as at the present time. Though these translations have been for the most part revised, and some of them repeatedly, in subsequent editions of his works, they are yet far from being perfect; and, it is hoped that the style may be improved, and the sense rendered more clear by further revision hereafter.

We can do little more than introduce the titles of most of the works, and some general remarks in connection with a few of them. And as there appears to be no necessity for following the order in which they were published by Swedenborg, we prefer to arrange them into four different classes. By this means the reader will be better enabled to select such work to peruse as his judgment may seem to dictate. It is to be noted that the members of the New Church do not prescribe any particular order in which the works are to be read.

The first class of Swedenborg's writings consists of his Doctrinal Works: the second treats of subjects which are generally termed metaphysical: the third

and most important class, comprises those works which unfold the spiritual sense of the Sacred Scriptures. The fourth class, much of which will be found interspersed through the three first, treats of the nature and appearances of the spiritual world, and the state of man after death.

CLASS I.

1. *The New Jerusalem and its Heavenly Doctrines.* 12 mo. pp. 72. (De Nova Hierosolyma, &c. London, 1758. 4to.) This work treats of the following subjects: Of the New Heaven and New Earth, and what is meant by the New Jerusalem: Introduction to the Doctrine: Of Good and Truth: Of Will and Understanding: Of the Internal and External Man: Of Love in General: Of the Loves of Self and the World; Of Love towards the Neighbor, or Charity: Of Faith: Of Piety: Of Freedom: Of Merit: Of Repentance and the Remission of Sins: Of Regeneration: Of Temptation: Of Baptism: Of the Holy Supper: Of the Resurrection: Of Heaven and Hell: Of the Church: Of the Sacred Scripture, or the Word: Of Providence: Of the Lord: Of Ecclesiastical and Civil Government. All these subjects are explained briefly, but with clearness. This work has been through many editions in this country, and also in England.

2. The *Four Leading Doctrines* of the *New Church.* This comprises four separate treatises, viz. The *Doctrine* of the *New Jerusalem* concerning the *Lord;* concerning the *Sacred Scripture;* concerning *Faith;* and concerning *Life.* These were all published separately by Swedenborg, in 1763, at Amsterdam. Of these the following have been republished in Latin. *Doctrine of the Lord*, 1834; *Doctine of Life* and the *Doctrine of Faith*, and *Doctrine*

of the Sacred Scriptures, 1835. Hofaker & Wornum, Tubingen and Leipsic. They are now to be had either separately or bound together in one work. The treatise on the *White Horse*, a pamphlet of twelve or fifteen pages, is also added to the same work. Taken together they form a work equal to about two hundred and fifty pages octavo. The subjects embraced in the above work are explained in a similar manner as in the larger works, which we shall have occasion to notice hereafter.

In the treatise on the Sacred Scripture an account is given of the ancient Word which was lost, in addition to which a more particular account of it is given in the True Christian Religion, from which the following extracts are taken.

'Concerning that ancient Word which was in Asia before the Israelitish Word, I am at liberty to give this information: that it is still reserved amongst the people who live in Great Tartary. I have conversed with spirits and angels in the spiritual world, who came from that country, and who informed me that they are in possession of the Word, and that they have possessed it from time immemorial, and that according to this Word they celebrate their divine worship, and that it consists of mere correspondences. They said likewise that it contains the book of *Jasher*, mentioned in Joshua, chap. x. 12, 13; and in the second book of Samuel, chap. i. 17, 18; and that they are also in possession of the books called *The Wars of Jehovah* and *The Enunciations*, which are mentioned by Moses, Numbers, xxi. 14, 15, and 27 to 30; and when I read before them the words which Moses had quoted from those books, they examined whether they were in the original, and they found them; from which circumstances it is evident to me, that they are still in possession of the ancient Word. . . . . I have

further been informed by the angels that the first chapters of Genesis, which treat of the creation of Adam and Eve, of the garden of Eden, and of their children and posterity till the flood, and likewise of Noah and his children, are contained in that Word, and so were copied from it by Moses.'

3. *The Doctrine of the New Jerusalem concerning Charity* — a posthumous work published in Latin, by the London Printing Society in 1840, from the manuscript copies of Mr. Bilbery and Mr. Nordenskjöld. A translation by Dr. J. J. G. Wilkinson, was also published in England and in this country about the same time. This work seems to be an important part of the foregoing series upon the Leading Doctrines of the Church. It teaches that true charity consists primarily, not in indiscriminate acts of beneficence, but in looking to the Lord and shunning evils as sins, and in performing rightly the duties of our respective stations, and in endeavoring to correct, rather than palliate or excuse the faults of others.

It also teaches "that there are diversions of charity, consisting of the various delights and pleasures of the bodily senses, which are of use for the recreation of the spirits;" such as "conversations," the "sight of beautiful objects and scenery;" "spectacles representative of moral virtues in which something of the Divine Providence shines forth;" "musical harmonies and songs which affect the spirits in correspondence with the affections;" "decorous merriment which elates them;" "convivialities, feasts, entertainments, merry-makings and dances." For "when the mind is continually on the stretch of its work, it desires repose, and during repose it descends into the body and there seeks for pleasures correspondent to its operations," and "since the mind is to be unbent, rekindled and refreshed by diversions, it may be seen that

diversions are varied by the interior affection they contain ;" "thus a man's nature in his diversions is determined by his affection of charity."

Coronis pro Nova Ecclesia and *De Domino et Athanasio Symbolo.* These are also posthumous works published in Latin, by the London Printing Society in 1840, from manuscript copies prepared by Mr. Sibly, from those of Mr. Nordensjold.

4. *A Brief Exposition of the Doctrines of the New Church.* 12mo. pp. 100. (Summaria Expositio, &c. Amsterdam, 1769.) This work was published as a precursor to the True Christian Religion. The author states in it that he is about to publish a complete view of the doctrines of the New Church. The following are his introductory remarks :

'Several works and tracts have been published by me, during some years past, concerning the New Jerusalem, whereby is meant a New Church about to be established by the Lord, and the Apocalypse having been revealed, I am come to a determination to lay before the world a complete view of the doctrine of that church in its full extent ; but, as this is a work of some years, I have thought it advisable to draw up some sort of sketch thereof, in order that a general idea may first be formed of that church and its doctrine ; because when general principles precede, then the several particulars will appear in a clear light, for these enter into general principles, as things homogeneous into their proper receptacles. This compendium, however, is not designed for critical examination, but is barely offered to the world by way of information, as its contents will be proved at large in the work itself. But it is necessary first to state the doctrinals at present maintained concerning justification, that the following contrast between the doctrines of the present church, and those of the New Church, may be clearly understood.'

In this work he gives an account of the doctrinals of Roman Catholics and the Protestants concerning Justification, and then contrasts them with the doctrines of the New Church.

5. *True Christian Religion*, or the Universal Theology of the New Church, &c. (Vera Christiana Religio, &c. Amsterdam, 1771, 4to.) This work, in English, is comprised in two octavo volumes of about six hundred pages each ;* it gives a complete view of the doctrine of the New Church, in fourteen chapters, as follows : 1. Of God the Creator, and of Creation : 2. Of the Lord the Redeemer, and of Redemption : 3. Of the Holy Spirit and of the Divine Operation, and of the Divine Trinity : 4. Of the Sacred Scripture, or Word of the Lord : 5. The Decalogue explained as to its external and internal sense : 6. Of Faith : 7. Of Charity, or love towards our neighbor, and of Good Works : 8. Of Freewill : 9. Of Repentance : 10. Of Reformation and Regeneration : 11. Of Imputation : 12. Of Baptism : 13. Of the Holy Supper : 14. Of the Consummation of the Age ; of the Coming of the Lord ; and of the New Heaven and New Church.

All the above subjects are very fully explained, and the errors of the prevailing doctrines of the day are exposed with great freedom, and contrasted with the truths of the new dispensation.

This is the last work which Swedenborg wrote. He was between eighty-two and eighty-four years of age when he was engaged in its publication. And for vigor of style, clearness of thought, and copiousness of illustration, it is surpassed by none of his previous works. In relation to this work he frequently remarked that he should not die until it was com-

* The stereotype edition published in Boston, is in one volume, with double columns, of about 600 pages.

pleted. This is the only theological work to which he prefixed his name, in doing which he was influenced, as we shall have occasion to notice elsewhere, by the advice of a friend.

To give a view of the above work would be nothing less than to give a view of the Doctrines of the New Jerusalem Church; just what the author has done. From a glance at the heads of the several chapters above-named, the general reader might be led to imagine that the author believed in some of the prevailing doctrines of the day, such as those relating to the trinity, regeneration, &c. as they are now received. But this is not the case. The doctrine of the trinity, as unfolded in the New Church, is totally different from the doctrine of the trinity as generally explained at the present day. From the light of the New Church it is seen that there is a trinity of Father, Son, and Holy Spirit in the person of Jesus Christ, corresponding to the trinity or threefold principle of soul, body, and their operation in man. This doctrine is new, and cannot be readily received without giving up every other doctrine connected with that of a trinity of persons.

The doctrine of regeneration, as understood in the New Church, is also entirely different from regeneration as explained at the present day. In the New Church, regeneration is regarded as a gradual, progressive work. It commences in infancy with those who suffer themselves to be regenerated, and continues to the end of life, and afterwards to eternity. The several stages of man's regeneration or spiritual life may be compared to the several stages of his natural life. There is an actual correspondence between the spiritual birth and growth, and the natural birth and growth, of man. The one takes place with as little violation of the laws of order as the other. Thus,

without entering into a particular explanation of the subject, which would be foreign from our present purpose, it will readily be perceived that the subject of regeneration, as unfolded in this work, is new and has little in common with the sentiments which are so strongly urged at the present day.

The ordinances of Baptism and the Holy Supper, as explained in this work, are full of spiritual instruction. Baptism signifies regeneration; and as water signifies the truths of faith, baptism by water signifies that man is to be regenerated by the truths of faith. In the Holy Supper the bread and wine represent the good of love and the truths of faith from the Lord, and their reception and appropriation by man when he rightly conforms to the ordinance. But for a more particular explanation of these subjects the reader must be referred to the work itself.

6. *The Coronis, or Appendix to the True Christian Religion.* 8vo. pp. 136. This is a posthumous work, and was either left unfinished, or a part of the manuscript was lost. It treats of the several churches which have existed on earth, and gives an account of their several doctrines.

CLASS II.

1. *The Wisdom of Angels concerning the Divine Love and the Divine Wisdom.* 8vo. pp. 356. (Sapientia Angelica de Divino Amore et Divina Sapientia. Amsterdam, 1763. 4to.) Republished in Latin by Dr. Tafel, Stutgard, 1843.

This work treats of God the Creator, and of creation. It is shown that the Lord alone is love itself and life itself, and that man has life only by a constant reception of it from the Lord. All living beings except man are born with a knowledge of whatever is requisite for their support and happiness, but man is born in ignor-

ance of all things necessary to his support or conducive to his happiness, to the end that he may acknowledge his constant dependence on the Lord. The doctrine that man is a mere recipient of life is important, and is necessarily connected with all the truths of the new dispensation.

In this work it is shown that there is a sun in the spiritual world corresponding to the sun in the natural world, that it appears before the eyes of angels in like manner as the sun of the natural world appears before the eyes of men, with this difference, that the sun of the spiritual world never sets. The spiritual sun is the heat and light or love and wisdom which emanate from the Lord.

The natural world exists from the spiritual world, to which it corresponds. Evil was not created in the beginning, and never from the Lord, but had its origin in man. It grew out of the freewill in which man was necessarily created. As mankind gradually declined from the state of purity in which they were originally created, the face of nature gradually changed and became also corrupt.

In the latter part of the work the correspondence of the soul with the body is explained with much particularity. Diseases of the body are seen to have their origin in diseases of the mind. In the Most Ancient Church, before the degeneracy of mankind, there were no diseases, and even death was unaccompanied with pain. The body which had served its purpose in the natural world, was then thrown off as an useless garment. A premature death was unknown to them.

2. *The Wisdom of the Angels concerning the Divine Providence*, 8vo. pp. 469. (Sapientia Divina de Divina Providentia. Amsterdam, 1764. 4to.)

The author commences by showing that the Divine

Providence is the government of the Divine Love and the Divine Wisdom of the Lord. Infinite Love and Wisdom are constantly operating with man, from his birth even to the end of his life, and afterwards to eternity, with an endeavor to produce in him the highest possible good which he will suffer himself to receive from the Lord. Neither is there any intermission or variation in the operations of Providence. The Lord does not, as is implied in the theology of the present day, sometimes withdraw himself from mankind, and at other times deign to show them favor, but is constantly ordering and disposing the events connected with the life of every individual in a manner best calculated to promote his spiritual welfare.

We are taught by the doctrine here unfolded that spiritual mercies cannot be communicated to man unless he is in a state to receive them in freedom; and that hence he is capable of exercising his freewill in spiritual things. He is capable of receiving or rejecting the Divine guidance. It is a *necessary* law of his nature that he should be free. The Lord cannot violate this freedom, because in so doing he would act contrary to his own laws of order. And as He is order itself, to act contrary to it would be to act contrary to Himself. Under the government of the Lord, however, man is restrained from doing injury to others; but this is a restraint only on his natural freedom; he is not compelled to love the Lord or his neighbor, because it is impossible that love should be implanted in a state of compulsion.

As the Lord cannot, without the coöperation of man, remove his evils, so neither can man, without looking to the Lord for assistance, remove his own evils, but he is able, through Divine assistance, to remove and shun them without violating his own freedom; for if he *wills* to remove and shun them, he does it in freedom.

In the permission of evil and in the government of the wicked, the Divine Providence is equally operative as in the immediate manifestation of his goodness in the government of angels and good men. In all the scenes of misery which take place in this life or in the spiritual world, the Lord is ever present, never suffering an evil to take place where one really less injurious could have been substituted consistently with the laws of order, and the freewill of those concerned. But although man is not compelled by the Lord, contrary to his own freedom, to desist from evil, he is, nevertheless, restrained by the constant influences of his Holy Spirit to the extent which his freedom will admit. More than this would be contrary to Divine Order, and injurious to man himself.

The natural man is disposed to doubt the perpetual operation of the Divine Providence, when he sees the wicked prosper and prevail over the good, when he sees artifice and stratagem successful, and when he reflects that the light of Christianity has spread over so small a portion of the world. But the spiritual man is able in some measure to account for these things. He is ready to believe that when a good man is unsuccessful, the cause may be that success would have injured his state and have retarded his regeneration ; and that when an evil man is successful, the cause may be that his state of mind would have been rendered worse by disappointment, that he might have otherwise closed his mind still more against the influences of Divine Providence. He believes, too, that the Lord governs those who have not the light of Christianity, by as wise adaptation of truths to their state of mind, as in the case of those who live where its truths are acknowledged.

A prevailing truth, which appears conspicuous through every page of the above work, is that of a

particular providence. A general providence is, in a certain sense, acknowledged by almost all. But generals are derived from particulars, and are composed of them, as the whole is composed of parts. Whoever, therefore, disbelieves in, or denies, the parts, denies the whole which embraces them; and whoever disbelieves in, or denies, a particular providence, denies a general providence also, although he may not be sensible of it.

3. *The Nature of the Intercourse between the Soul and the Body*, which is supposed to take place either by Physical Influx, or by Spiritual Influx, or by Pre-established Harmony. 12mo. pp. 120. (De Commercio Animi et Corporis, &c. Amsterdam, 1769.) Republished in Latin by Tafel, 1843.

In this work the author gives an account of the three systems of philosophy above alluded to, in the title of the book, and proves that spiritual influx is the true order of creation and of life.

4. *The Delights of Wisdom concerning Conjugial Love:* after which follow the Pleasures of Insanity concerning Scortatory Love. 8vo. pp. 508.* (Delitiæ Sapientiæ de Amore Conjugiali, &c. Amsterdam, 1768. 4to.) Republished in Latin by Hofaker, Tubingen, 1841.

In this work are revealed the most important truths respecting the true nature of heavenly marriage. It is shown that there is a correspondence between the marriage of husband and wife, when regenerated, and the marriage of the Lord with the Church; that they are no farther spiritually married, than they are regenerated; that as death is only a continuation of life, therefore man forever remains male and female, as he was created from the beginning; that true con-

* The stereotype edition, published in Boston, contains about 450 pages.

jugial love can only exist between one husband and one wife; that it can only exist where there is an acknowledgment, in heart and life, of the Divinity of our Lord.

It is stated that children born of parents united by the principle of conjugial love, come into the world with similar propensities to their parents, and that they are far less likely to be led astray in after life than children born of parents not principled in conjugial love. There is also a conjunction of conjugial love with the love of infants. 'Two universal spheres proceed from the Lord to preserve the universe in its created state, of which one is a sphere of procreating, and the other a sphere of protecting the things procreated. Those two universal spheres make one with the sphere of conjugial love, and with the sphere of the love of infants.' * We are informed by Swedenborg that the men of the Most Ancient Church who were under the influence of these heavenly spheres, continue to live in the spiritual world, united together, houses by houses, families by families, and tribes by tribes, as they were on earth.

CLASS III.

1. *Arcana Cœlestia;* or Heavenly Mysteries contained in the Sacred Scriptures, or Word of the Lord, manifested and laid open: beginning with the Book of Genesis. Interspersed with Relations of Wonderful Things seen in the World of Spirits and the Heaven of Angels. Twelve volumes, octavo. First published at London, in Latin, in eight volumes, from the year 1749 to 1758. A copious index to the above was found among the author's manuscripts, which has been published. The whole work has been

* No. 386, 387.

republished in Latin, with critical notes, by Dr. Tafel, 1833 to 1842.

2. *Adversaria in Libros Veteris Testamenti ;* or Explications of the Prophetical and Historical Books of the Old Testament. Posthumous. Edited by Dr. Tafel, from the manuscripts of Swedenborg. Genesis and Exodus * not yet published.

Part 3d, from n. 510 to 7762, 386 pages ; including Leviticus, Numbers, and Deuteronomy, 1842.

Part 2d, from n. 4451 to 5409, including Joshua, Judges, Ruth, Samuel, Kings and Chronicles.

Part 4th, without numbers, 251 pages, including Isaiah and Jeremiah.

These appear to 'have been written to determine in many instances the meaning of the letter of the Word, and to elicit its external historical sense. As an exponent of Swedenborg's state and progress they are in the highest degree curious ; perhaps, also valuable.'† They seem to illustrate rather the spiritual than the celestial sense, which Swedenborg does not appear to have perceived so clearly then as subsequently. They are not of course entitled to the same degree and kind of confidence, as the works which he himself prepared for publication, after a more full illustration ; and there were many things respecting which, he did not, as he sometimes states in these Adversaria, at that early period understand. But they may throw light upon many important points of New Church theology, which would otherwise be obscure.

3. *The Apocalypse Revealed :* wherein are disclosed the Arcana therein foretold, which have hitherto remained concealed. In 2 vols. 8vo. (Apocalypsis Revelata, &c. Amsterdam, 1764, 4to.)

* The Adversaria on Genesis and Exodus are also in some degree a Diary, and very important dates may be found in them. [*Tafel.*]

† J. J. G. Wilkinson.

4. *The Apocalypse Explained* (Apocalypsis Explicata) according to the Spiritual Sense; wherein are revealed the Arcana which are predicted therein, and which have hitherto been concealed. To which is added *A Summary Exposition* of the Internal Sense of the Prophetical Books of the Old Testament, and of the Psalms of David, with a twofold Index. Posthumous. Originally published in Latin, by Mr. Hindmarsh and others, from 1785 to 1790, in 4 vols. 4to. Translated by the Rev. William Hill, and published by the London Printing Society, from 1811 to 1815, in 6 vols. 8vo. This, together with the Apocalypse Revealed, we shall notice presently.

The Arcana Cœlestia treats of the internal sense, in a series, of the books of Genesis and Exodus: in the course of which a great portion of the remaining part of the Sacred Scriptures is more or less fully explained.

The following books have an internal sense, and are properly called the Word: The five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the two books of the Kings, the Psalms of David, the Prophets, Isaiah, Jeremiah, the Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and in the New Testament, the four Evangelists, Matthew, Mark, Luke, John, and the Apocalypse.

There are four different styles in which the Word is written. The *first* is what was in use in the most Ancient Church. Whenever the men of that church made mention of earthly things, they thought of the spiritual and celestial things to which they corresponded. They reduced their thoughts into a kind of historical series or arrangement. Of this character are the chapters of Genesis down to the time of Abraham. The *second* style is the historical, occurring in

the books of Moses from the time of Abraham until the times of Joshua, Judges, Samuel, and the Kings, in which books the historical facts are such as appear in the letter, but the relations contain an internal sense in a series. The *third* style is prophetical, which took its rise from the style of the Most Ancient Church, that was held in high esteem: this style, however, is not connected, and in appearance historical, like that of the Most Ancient Church, but is broken and interrupted, being scarce ever intelligible but in its internal sense, wherein are contained the greatest arcana, which succeed each other in a beautiful and orderly connexion, having relation to the internal and external man, to the various states of the church, to heaven itself, and in their inmost sense to the Lord. The *fourth* style is that of the Psalms of David, which is between the prophetical style and that of common speech, in which, under the person of David as a king, the Lord is treated of in the internal sense.

All those who have a desire for knowing the truth, and whose minds are not confirmed in false doctrines, are willing to acknowledge that the Word has an internal sense. They see that the doctrines, held by the various sects in Christendom, and which are essentially at variance with each other, are all supported by arguments drawn from the literal sense of the Word. But all Divine Truths, and of course the truths of the Word, are necessarily in harmony with each other; and the man of reflection cannot but acknowledge, that, whenever expressions occur in the letter of the Word, which are, in appearance, at variance with each other, there is a light within capable of producing harmony without.

But the Word of the Lord is different from any other book, and consequently it must be differently

received. It proceeds from infinite love, and its endeavor is to penetrate *all* minds. It is received by all according to their different states of mind. 'With the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward.'

A work written by a man necessarily proceeds from affections finite and limited; the truths in which his affection or love are embodied are finite and limited. The writer has in view some end which he wishes to accomplish, and the truths which he expresses in words are as limited as the end and cause from which they proceed. The words written are but a mirror, in which are seen the affection and thoughts, the end and motives, of the writer. But the Infinite Mind, or the Supreme Good, in dictating the Word through the inspired writers, could have had nothing less in view, than the best possible good of the whole human race. An object short of this, and means employed of which anything short of perfection can be predicated, must imply, if the expression be allowable, something short of infinity in the Divine Being, and render improper the expression, 'Word of God,' as applied to the Sacred Scriptures. It is impossible for man to adapt truths to *all* men, or to all states of mind; it is equally impossible for the Divine to do less. It is on account of the adaptation of truths to all mankind that the Word of God is capable of being received in such a variety of different forms, and not because truths themselves are at variance with each other. The sphere of the Divine Operation is not limited to a select few, who are thought to be, or who really are, better than others, but extends to all. 'If I ascend up into heaven, thou art there; If I make my bed in hell, behold, thou art there.' When the spiritual sense of the Word is opened, the infinite mercy and love of God are seen in expressions which seem to imply in him

anger and wrath, and the immutability of God is seen in those which seem to imply in him repentance and change of purpose. But to recur to the subject of the Arcana.

In the history of the creation, in the first chapters of Genesis, is described the spiritual and real creation, or regeneration, of man. The six days of creation are so many distinct states in man's regeneration.

Man was termed by the ancients a microcosm, or little world. The various principles of his mind, of his thoughts and affections, have their analogies or correspondences in the visible objects of creation. These natural objects being visible and tangible, when their correspondences are understood, may be used as an index to point out the exact state, condition, and progression of the world that is within man. All other language used to express the operations of the mind, must, in the nature of things, be comparatively feeble.

The literal sense of the history of creation is not in the least invalidated by the new views contained in the spiritual sense, but is altogether strengthened and exalted by them. For if the spiritual part of man is really created and formed in the order expressed by the order of creation, and the visible things of this world correspond to the spiritual things in man, there is then a twofold reason for believing that the earth was, in the main, created in the order described in the first chapters of Genesis.

Neither is the literal sense of the Word weakened by regarding Adam, not as a single man according to common interpretation, but as the Most Ancient Church collectively. For every society, whether great or small, according to the testimony of Swedenborg, which dwells together in a state of true heavenly order, has the human form. The place which each

individual occupies in a society corresponds to a given place in the human form. There is an adaptation in the character of each individual to the various functions of the different members in the human body. A society in heaven appears at a distance as a single individual. And the Church Adam will appear to one who is receptive of the spiritual sense of the Word, as an individual. It is to be noted that the word Adam in the Hebrew signifies man.

But the advocates for a literal sense, to the exclusion of a spiritual sense, must meet with difficulties in explaining many historical parts of the Word, where the internal sense renders the meaning obvious. For instance, it is said that 'the sojourning of the children of Israel who dwelt in the land of Egypt, was four hundred and thirty years.' Ex. xii. 40. The fact is established that they were in Egypt but half that period. On this subject, Swedenborg, after having given the internal sense of the above passage, says:

'It is said that the dwelling of the sons of Israel, by which they dwelt in Egypt, was thirty years and four hundred years; and further, that at the end of thirty years and four hundred years, in this same day, all the armies of Jehovah went forth from the land of Egypt, when yet the dwelling of the sons of Israel, from the going down of Jacob into Egypt to the departure of his posterity at this time, was not more than half that time, viz. two hundred and fifteen years, as is very manifest from the chronology of the Sacred Scriptures; for Moses was born of Amram, Amram of Kehath, and Kehath of Levi, and Kehath together with his father Levi came into Egypt, Genesis xlvi. 11; the age of the life of Kehath was a hundred and thirty-three years, Exodus vi. 18, and the age of the life of Amram, from whom came Aaron and Moses, was a hundred and thirty-seven years, verse 20 of the

same chapter; and Moses was a man of eighty years, when he stood before Pharaoh, Exodus vii. 7; it is not mentioned in what year of the age of Kehath Amram was born, nor in what year of the age of Amram Moses was born; but that there were not four hundred and thirty years, may be manifest, for the years of their ages do not amount to four hundred and thirty, but three hundred and fifty, as is plain, if the years of the age of Kehath, a hundred and thirty-three, be added to the years of the age of Amram, a hundred and thirty-seven, and these to the eighty years of Moses when he stood before Pharaoh; still less if the years of their nativities be added; that they were two hundred and fifteen years may be seen from chronologists. But from the descent of Abraham into Egypt to the departure of the sons of Israel were four hundred and thirty years, see also chronology: hence now it may be manifest, that by four hundred and thirty years is here meant the entire period of time from Abraham, and not from Jacob: that these years were designed, and were called the years of the dwelling of the sons of Israel in Egypt, is on account of the internal sense, in which by them is signified a full state and duration of the vastation of those who were of the spiritual church, and were detained in the lower earth even to the Lord's coming, and were then liberated, see n. 6854, 6914, 7035, 7091, 7828, 7932.'

Many of the remarks already made relative to the Arcana apply equally to the Apocalypse Revealed and the Apocalypse Explained. The explanations in the Apocalypse Explained are only continued to the commencement of the nineteenth chapter. The remainder is taken from the Apocalypse Revealed.

The latter work, which, as has already been said, was published in 1764, was doubtless written after the former. There were two manuscripts of the

Apocalypse Explained, the one a first draft, the other in a finished state for the press. On the title page of the first volume of the finished copy there was inscribed by the author himself, *London*, 1759. It therefore appears probable that he left the Apocalypse Explained from an apprehension that it was too voluminous to be immediately useful, and wrote and published in its stead the Apocalypse Revealed.

The Revelations have remained for ages a sealed book. Various attempts have been made from time to time to search out its hidden meaning, but without success, until the internal sense was explained by Swedenborg. It treats of the latter end or consummation of the Christian Church, and the establishment of a New Church, signified by the Holy City, the New Jerusalem.

CLASS IV.

1. *A Treatise concerning Heaven and Hell, and of the wonderful things therein heard and seen.* 8vo. pp. 400. (De Cœlo et Inferno, &c. London, 1758. 4to.)

The following table of contents will give the reader a brief analysis of the work itself:

Of Heaven. Introduction; That the Lord is the God of Heaven; That the Divine of the Lord makes Heaven; That the Divine of the Lord in Heaven is Love to Him and Charity towards the Neighbor; That Heaven is distinguished into two Kingdoms; That there are Three Heavens; That the Heavens consist of innumerable Societies; that every Society is a Heaven in a less Form, and every Angel a Heaven in the least Form; That the Universal Heaven in one Complex resembles one Man; That hence every Angel is in a perfect Human Form; That it results from the Divine Human of the Lord, that Heaven, in the Whole and in Part, resembles a

Man; That there is a Correspondence of all Things of Heaven, with all Things of Man; That there is a Correspondence of Heaven, with all things of the Earth; Concerning the Sun in Heaven; Concerning Light and Heat in Heaven; Concerning the Four Quarters in Heaven; Concerning the Changes of State of the Angels in Heaven; Concerning Time in Heaven; Concerning Representatives and Appearances in Heaven; Concerning the Garments with which the Angels appear clothed; Concerning the Habitations and Mansions of the Angels; Concerning Space in Heaven; Concerning the Form of Heaven, according to which Consociations and Communications have Place there; Concerning Governments in Heaven; Concerning Divine Worship in Heaven; Concerning the Power of the Angels of Heaven; Concerning the Speech of the Angels; Concerning the Speech of Angels with Man; Concerning Writings in Heaven; Concerning the Wisdom of the Angels of Heaven; Concerning the State of Innocence of the Angels in Heaven; Concerning the State of Peace in Heaven; Concerning the Conjunction of Heaven with the Human Race; Concerning the Conjunction of Heaven with Man by the Word; That Heaven and Hell are from the Human Race; Concerning the Nations or People out of the Church, in Heaven; Concerning Infants in Heaven; Concerning the Wise and the Simple in Heaven; Concerning the Rich and the Poor in Heaven; Concerning Marriages in Heaven; Concerning the Employments of the Angels in Heaven; Concerning Heavenly Joy and Happiness; Concerning the Immensity of Heaven.

Of the World of Spirits, and of the State of Man after Death. What the World of Spirits is; That every Man is a Spirit as to his Interiors; Concerning the Resuscitation of Man from the Dead, and his En-

trance into Life Eternal; That Man, after Death, is in perfect Human Form; That Man, after Death, is in the Enjoyment of all Sense, Memory, Thought, and Affection, in which he was in the World, and that he leaves nothing except his Terrestrial Body; That Man, after Death, is of a quality agreeable to that of his former Life in the World; That the Delights of the Life of every one after Death are turned into corresponding Ones; Concerning the First State of Man after Death; Concerning the Second State of Man after Death; Concerning the Third State of Man after Death, which is the state of Instruction of those who come into Heaven; That no one comes into Heaven from immediate Mercy; That it is not so difficult as it is supposed to live a Life which leads to Heaven.

Of Hell. That the Lord rules the Hells; That the Lord casts no one down into Hell, but that the Spirit casts himself down; That all who are in the Hells are in Evils and the Falses thence derived, originating in the Loves of Self and of the World; What is meant by Infernal Fire, and what by Gnashing of Teeth; Concerning the Malice and wicked Arts of Infernal Spirits; Concerning the Appearance, Situation, and Plurality of the Hells; Concerning the Equilibrium between Heaven and Hell; That Man is in Freedom through the Equilibrium between Heaven and Hell.

In this work we learn that the spiritual world, in its external appearance, resembles the natural world; that there are no objects in the natural world which have not their corresponding spiritual objects in the other world; but that there are, however, more objects, and these more perfect, in the spiritual than in the natural world, — for perfection increases as we ascend from the lower to the higher orders of creation.

The two worlds are however perfectly distinct, and have nothing in common with each other except by correspondence. Nothing of the natural world can enter into the spiritual, and nothing of the spiritual world can enter into the natural. The reason why spiritual beings are sometimes seen by those in the natural world, is, because the spiritual sight of those in the natural world, who enjoy these spiritual communications, is for the time open ; in which case those in the spiritual world do not descend, but those in this world who enjoy these communications, ascend.

Heaven, as explained in this work, does not consist in constantly performing acts of devotion, but its inhabitants are mainly employed in acts of uses to each other, for the kingdom of heaven is a kingdom of uses. Indeed the sole happiness of heaven, according to the testimony of our author, consists in a man's loving his neighbor out of himself, that is, without any view to himself.

The unhappiness of the wicked does not consist in their being rejected, punished, and cast into hell by the Lord, for this is not the case ; they separate themselves from the good, and form associations with evil spirits, because they take the greatest pleasure in their society ; but their misery consists in hating and despising others, in having all their thoughts and affections centred in themselves — thus in living contrary to the order of heaven. The torments of hell do not consist, as is generally supposed, in remorse of conscience ; for conscience ceases to influence a man before he reaches the abodes of the wicked. Conscience is an heavenly attribute, and so long as the violation of its dictates by man causes in him any feelings of remorse, so long he lingers on the confines of heaven, but on its total extinction he sinks down to hell. The worm that never dies, is the lust of

ruling over others, of possessing the property of others, of being honored and obeyed by others, of gratifying hatred, cruelty and revenge.

There are but few men so good as to be prepared for immediate entrance into heaven at the termination of their natural life; and few so decidedly bad as, at death, to sink immediately into hell. There is, therefore, a state of preparation after death both for the good and for the evil. This state is the world of spirits, or the intermediate state between heaven and hell. Those who are principled in goodness, but have some evil affections and false persuasions remaining, cannot at once be deprived of them. They are permitted to retain them until they can give them up in freedom. And those who are principled in evil, but have accustomed themselves to assume the appearance of having acted from good and honest intentions, are permitted to pursue the same course until they are willing to act consistently with the prevailing principle of their lives.

In the separation of the evil from the good in the other life, the same operation of the Divine Providence is manifested as in the present world. The Lord assumes not one character here and another there; that is, there is not one code of laws for this world, and another code for the spiritual world. The Lord is the same yesterday, to-day, and forever. The separation of the wicked from the good takes place in the spiritual world on the same principle as in the natural world. We here see a general tendency in the well-disposed to unite together, while at the same time the evil are no less disposed to form association with others of like character with themselves.

The author simply relates things 'heard and seen,' and explains them, but without any effort in language

or style to induce others to believe. There is this peculiarity in all his writings — he leaves the reader in freedom to receive or reject the truth. He does not use the power inherent in all the truths of which he was the recipient, to work upon the imagination and feelings of the reader, but acts in all cases as a servant of Divine Truth, leaving the event to Him who trieth the heart and the reins of all mankind. At the close he has the following remarks:

'What has been said in this work concerning heaven, the world of spirits, and hell, will be obscure to those who are not in the delight of knowing spiritual truths, but clear to those who are in that delight, especially to those who are in the affection of truth for the sake of truth, that is, who love truth because it is truth: for whatsoever is loved enters with light into the idea of the mind, especially truth, when it is loved, because all truth is in light.'

2. *A Treatise concerning the Last Judgment*, and the Destruction of Babylon; showing that all the predictions contained in the Apocalypse are at this day fulfilled. Being a testimony of things heard and seen. (De Ultimo Judicio et Babylonia Destructa, &c. London, 1758.)

3. *A Continuation* concerning the Last Judgment, and the Spiritual World. (Continuatio de Ultimo Judicio, &c. Amsterdam, 1763.)

These two works are published in English, in one volume, 18mo.

In the above works it is shown that the last judgment took place in the year 1757. The New Jerusalem Church takes its date from that period, succeeding the Christian Church, as the latter did the Jewish Church, at the first advent of our Lord. It is shown that the judgment took place in the world of spirits, that is, in the intermediate state between heaven and

hell. All men are there prepared for heaven or hell, but some arrive at their final destination sooner than others. Those who are interiorly good remain in the world of spirits, as before stated, until they are willing to surrender all those affections and thoughts which are not consistent with the prevailing principles of their lives; and those who are interiorly evil remain there until they are willing to give up all hypocritical pretensions to honesty and morality, and manifest in their external conduct the real selfishness of their character. From the time of the first advent of our Lord to the year 1757, the world of spirits had been gradually accumulating a great number of human beings, both good and evil, who had many things in common, and were able to live together in the bonds of external friendship, such as is often seen to take place in this life, for a certain period, between a good and a bad man of similar tastes in external things. But the time had arrived for a general separation. The good could no longer endure the presence of the evil, and the evil could no longer deceive by assuming the appearance of goodness; and the former were raised up to heaven, whilst the latter sunk into hell.

Since the last judgment, agreeably to the testimony of Swedenborg, no one is allowed to remain in the world of spirits more than thirty years; of course there will not hereafter be another general judgment.

4. *Diarium Majus*, Part 1, Volumes 1 and 2 in press, (April, 1844.) *

Diarium Majus, Part 2d, 378 pages. Stuttgard, 1843.

Diarium Majus, Part 3d. Volume 1, 407 pages, and Volume 2, 242 pages. Stuttgard, 1844.

* Dr. Tafel's letter to Mr. J. H. Wilkins, of this city.

Diarium Minus, or Part 4th, 102 pages. Tubingen, 1843.

These last four volumes have been published by Dr. Tafel, from manuscripts preserved in the academy at Stockholm and elsewhere, and it is confidently expected that whatever is extant of the whole Document, and also whatever else remains of the invaluable writings of Swedenborg will soon be rescued from the ravages of time, by the editorial labors of this indefatigable man.

The following is extracted from a letter of Dr. Tafel's, found in a report of the London Printing Society, and is substantially a translation of an extract from a letter in French, incorporated into his preface to the fourth part of the Diary. 'I think from what I read in Mr. Wornum's copy of the manuscript, that the Diary is a document of immense importance. It contains a multitude of facts, which, although not made use of [published] by Swedenborg, serve to illustrate and confirm his views. The *naïvete* with which he describes all his impressions, seems to me to produce irresistible conviction. We feel them with him; we wonder at the sight of such prodigies; and are struck with admiration at those wonders which he tells us he could not [at the time] sound. In these pages, more than in all the others written by him, we seem, like Thomas, to touch the realities of which he speaks. The peculiarity of these works arises from their being written for his own use, and not for publication. Swedenborg, taken at unawares, is even more persuasive than when he has prepared what he wishes to tell to the world. But herein it is very evident, as in all that he has written, that there are cherubim to repress those who ought not to enter.' By this last remark we understand Dr. Tafel to mean that there are contained in the Diary, accounts simi-

lar or corresponding to the "memorable relations" which are to be found in Swedenborg's other works.

'I am now in possession,' says Dr. Tafel, in a letter to Mr. Hyde, 'of the whole Diary of E. Swedenborg. I received from the Academical Senate of Upsala, Sweden, Volumes 1 and 2 of Part I. containing in its first page, also the rest of the Index Veteris Testamenti. The volume, in folio, is greater than both volumes of 3428–6036, which were sent me from Sweden.' * In that portion of the Diary received from the academy at Upsala, Swedenborg gives an account of the first opening of his spiritual sight.† The Diary goes back to April, 1745, and embraces a period of more than twenty years. It will make two hundred and ten sheets, or seven volumes of thirty sheets each.

CHAPTER VII.

LETTERS FROM SWEDENBORG TO DR. BEYER.

This gentleman, in the year 1766, became one of Swedenborg's most intimate friends, and one of the most active promoters of his sentiments. This drew upon him a severe persecution from the Consistory at Gottenburg. The matter was carried before the supreme government, when, in compliance with an order from the king, Dr. Beyer presented to his ma-

* See N. J. Magazine, Vol. 17, page 198. † Ibid. 436.

jesty, January 2, 1770, a declaration of his sentiments in regard to the doctrines of Swedenborg.*

LETTER I.

I have now at length arrived at the end of the *Apocalypsis*, and send you, sir, eight copies thereof, two bound, and six in sheets, which you will please to dispose of in the following manner: one copy for yourself, one for the bishop, one for the dean, one for Dr. Rosen, one for the mayor (Mr. Petterson), and one for the library; the other two you may lend out to your friends. At the conclusion of every chapter there are *memorable relations* separated from the text by asterisks, which you will please to read over first, whereby a fundamental knowledge will be acquired of the miserable state to which the reformed churches are reduced by the doctrine of *faith alone*. I am now going from this place for England, where some disturbance has most likely arisen, as the bishops of England are strongly pointed out in the *memorable relations*, but necessity required it. I remain, &c.

EMANUEL SWEDENBORG.

Amsterdam, April 8, 1766.

LETTER II.

With regard to the writings of St. Paul, and the other apostles, I have not given them a place in my *Arcana Cœlestia*, because they are dogmatic writings merely, and not written in the style of *the Word*, as are those of the Prophets, of David, of the Evangelists, and Revelation of St. John.†

The style of the Word consists throughout in *correspondences*, and thence effects an immediate com-

* See Appendix, No. IV.

† See the *Doctrine of the New Jerusalem concerning the Sacred Scripture*, n. 113.

munication with heaven ; but the style of these dogmatic writings is quite different, having, indeed, communication with heaven, but only mediate or indirectly.

The reason why the apostles wrote in this style, was, that the New Christian Church was then to begin through them ; consequently, the same style as is used in *the Word* would not have been proper for such doctrinal tenets, which required plain and simple language, suited to the capacities of all readers.*

Nevertheless, the writings of the apostles are very good books for the church, inasmuch as they insist on the doctrine of charity and faith thence derived as strongly as the Lord Himself hath done in the Gospels, and in the Revelation of St. John, as will appear evidently to any one who studies these writings with attention.

In the *Apocalypse Revealed*, n. 417, I have proved, that the words of Paul, in Romans iii. 28, are quite misunderstood ; and thus the doctrine of justification by faith alone, which at present constitutes the theology of the reformed churches, is built on an entirely false foundation. I remain, &c.

EMANUEL SWEDENBORG.

Amsterdam, April 15, 1766.

LETTER III.

I arrived here on the 8th of this month. The voyage from England hither was made in eight days. The wind was favorable, but attended with a violent storm, which occasioned so short a passage. I have since received yours of the 17th September, and am

* This seems to indicate the necessity of passing through the different degrees of order or perfection, so that man from an unregenerated state must not expect at once to be translated into the celestial, but must pass the natural and spiritual.

glad to find yourself and my other friends are well at Gottenburg, to all of whom you will please to present my compliments.

I wish much blessing to the intended publication of the *Library of Sermons*,* and send you herewith my subscription for the same. I presume you will use all necessary precaution in this work, because the time is not yet arrived, that the *essentials of the New Church* can be so received; the clergy, who have so much confirmed themselves in their *tenets* at the universities, find it difficult to be convinced: for all confirmations, *in things pertaining to theology*, are, as it were, *glued fast in the brains*, and can with difficulty be removed; and, whilst they remain, genuine truths can find no place. Besides, *the new heaven of Christians, from whence the New Jerusalem from the Lord will descend*, (Rev. xxi. 12) is not yet perfectly settled.

It is now generally thought here at Stockholm, that *faith* and *charity* must advance together, and that the one cannot exist without the other, by reason that *good works are the fruits of faith*, and shew themselves in a *state of justification* (yet very few of the Lutherans think beyond this); although the learned have not yet discovered any *connexion* between *faith* and *good works*; for which reason they assert *good works* to be only *things of a moral and civil nature*, and so far good, but not available unto salvation, &c. They are also in the right, because from such a faith no other *works* can be derived; the case is different as to faith *in Jesus Christ*.

With respect to the *Divine Humanity of the Lord* it is not contrary to the *Formula Concordiæ*, where we are taught, that '*in Christ God is Man*

* The title of a work written by Dr. Beyer.

and Man is God, and the assertion of Paul is confirmed, that *in Christ all the fulness of the Godhead dwelleth bodily*,' &c. Of the writings of Behmen I cannot judge, as I have never read them.

I remain, &c. EMANUEL SWEDENBORG.

Stockholm, September 25, 1766.

LETTER IV.

By your friend, sir, I have been asked several questions, to which be pleased to receive the following as an answer:

I. *My opinion concerning the writings of Behmen and L———?* Answer. I have never read them, as I was prohibited reading dogmatic and systematic theology, before heaven was opened to me, by reason, that, unfounded opinions and inventions might thereby easily have insinuated themselves, which with difficulty could afterwards have been extirpated, wherefore, when heaven was opened to me, it was necessary first to learn the Hebrew language, as well as the correspondences of which the whole Bible is composed, which led me to read the Word of God over many times; and inasmuch as the Word of God is the source, whence all theology must be derived, I was thereby enabled to receive instructions from the Lord, who is the Word.

II. *How soon the New Church is to be expected?* Answer. The Lord is preparing at this time a new heaven of such as believe in Him, and acknowledge Him to be the true God of heaven and earth, and also look to Him in their lives, which is to shun evil and do good; because from that heaven shall the New Jerusalem, mentioned in Rev. xxi. 2, descend. I daily see spirits and angels, from ten to twenty thousand, descending and ascending, who are set in order. By degrees as that heaven is formed,

the New Church likewise begins and increases. The universities in Christendom are now first instructed, from whence will come ministers; because the new heaven has no influence over the old clergy, who conceive themselves to be too well skilled in the doctrine of justification by faith alone.

III. *Respecting the promised treatise concerning infinity, omnipotence, and omnipresence?* Answer. There are many things interspersed in the *Angelic Wisdom concerning Divine Providence*, on these subjects, at n. 46. — 54, and 157; also in the treatise *On Angelic Wisdom concerning Divine Love and Divine Wisdom*, n. 4, 17, 19, 24, 44, 69, 72, 76, 106, 156, 318; and in the *Apocalypse Revealed*, n. 961, and these will be still further treated on in *The Mysteries of Angelic Wisdom concerning Conjugial Love*: but forasmuch as to write a separate treatise on these divine attributes, without the assistance of something to support them, would occasion too high an elevation of the thoughts, I have therefore treated on these subjects in a series with other things which fall within the understanding.

I have with pleasure perused your new *Essay on the Gospels*;* concerning the first advent, there are fine interpretations. Here I shall mention the signification of *a manger*, of *the baptism of John*, and of *Elias*. A manger signifies *instruction from the Word*, because *mules* and *horses* signify the *understanding of the Word*; (see *Apocalypse Revealed*, n. 298), and in a *manger* is their nutrition; that there was no room in the *inn*, signifies that there was no place of instruction in Jerusalem; wherefore it is said to the *shep-*

* This excellent work of Dr. Beyer, consists of homilies or discourses for every Sunday throughout the year, written on the principles of the New Church; and in Sweden, by those who receive the doctrine, is greatly esteemed; although the author was much persecuted on that account, and the book afterwards prohibited. [*Tafel.*]

herds, who signify the church to come, '*This shall be the sign unto you; ye shall find the babe lying in a manger.*' (Luke ii. 12.) The *baptism of John* prepared the heavens, that the Jewish people might subsist when God Himself should appear among them; and *John* as well as *Elias*, who was the chief of the prophets, signifies *all the prophecies in the Old Testament concerning the Lord and His advent.*

Since here (in Stockholm) they now begin to think more of *charity* than before, and to be persuaded that *faith* and *charity* cannot be separated, therefore *faith alone* begins also to be called the *Moravian* faith. I remain, &c.

EMANUEL SWEDENBORG.

Stockholm, February, 1767.

LETTER V.

I had the pleasure of receiving yours, sir, of the 23d of November, 1768. The reason why I did not answer it, was, that I would postpone it until a little work was published, entitled, *A Brief Exposition of the Doctrine of the New Church, signified in the Revelations by the New Jerusalem*, in which work are fully shewn the errors of the hitherto conceived doctrine, *of justification by faith alone, and the imputation of the righteousness, or merits, of Jesus Christ.* This treatise I have sent to all the clergy throughout Holland, and I intend to convey it to the most eminent in Germany. I have been informed that they have attentively perused it, and that some of them have already discovered the truth, and that others do not know which way to turn themselves; for what is written therein, is perfectly convincing that the doctrine above-mentioned is the cause, that no true theology now exists in Christendom. I intend sending you, by the first ship, twelve copies of this work,

which you will please to dispose of in the following manner: one copy to the bishop, one to the dean, and the rest, except your own, to the professors of theology at the colleges, and the clergymen in the city, since no one can more rightly judge of the same, than he *who has fundamentally received the mysteries of justification.* After this little work is perused, be pleased, kindly to request the dean to declare his opinion thereof in the Consistory. All those that can, and are willing to see truth, will accede.

I am now much inquired of, respecting the New Church, when it will take place? to which I answer: by degrees, as the doctrine of justification and imputation is extirpated; which probably may be effected by this work. It is known, that the Christian church did not take place immediately after the ascension of Christ, but increased successively, which is also understood by these words in the Revelations: '*And the woman flew into the desert, into her place, where she is nourished a time, times, and half a time, from the face of the serpent,*' (xii. 14.) The serpent or dragon, is that doctrine.

In about a month I am going from hence to Paris, and that with a design, which beforehand must not be made public.

With regard to the visions of several mentioned in your letter, they are nothing but *fantastic visions.* With my respectful compliments to the bishop, &c.

I remain, &c. EMANUEL SWEDENBORG.

Amsterdam, March 15, 1769.

LETTER VI.

I arrived at Stockholm the beginning of this month, and was kindly received by all classes of people, and instantly invited by their Royal Highnesses the hereditary prince and his sister, with both of whom I had

a long conversation. I also dined with several of the senators, and conversed with the first members of the Diet, and with the bishops here present, who all behaved very kindly and affably to me, except bishop Filenius. On being informed that my copies of the work, *De Amore Conjugiali*, were stopped at Norkjoping, I inquired of the bishops, Enander from Abo, of Benzelstierna from Westeras, of bishop Lutkeman, and of bishop Lamberg, how matters stood respecting my writings, who all assured me, that they knew no other but that the books were taken care of, lest any part of them should be lost before my return home; but that bishop Filenius had made a representation of the matter to the clergy in the Diet, who had given him no answer, and much less consented to any confiscation; and that his motion was not accepted, or minuted down in the proceedings of the Diet; and consequently that none of the clerical order in the Diet bore any part in it, except bishop Filenius, with whom I had some dispute, as he insisted on their being revised, before they were delivered; and he will not hear mentioned, that the revisal of this book, which is not theological, but chiefly moral, is unnecessary, and consequently absurd. Such a mode of proceeding would prepare the way for a 'dark age' in Sweden. Nevertheless, this behavior of the bishop cannot affect me in the least, as I have brought over thirty-eight copies of this work with me, and had sent over five of them before; the half of which number I have delivered and sent to the bishops, to the different orders of the Diet, to the senators, and to the Royal Family, and when the rest in like manner are distributed, there will be more than sufficient for Stockholm. I think of sending those that are stopped at Norkjoping, abroad, where they are much desired.

I send herewith a little treatise, printed in Lon-

don, entitled, *De Commercio Animæ et Corporis,* which has been sent to the societies and universities in England and France. Please to peruse the latter part of it: most likely it is also translated into English. I gave only to bishop Benzelstierna that little treatise, entitled, *A Brief Exposition of the Doctrine of the New Church,* enjoining him at the same time, in the strictest manner, to take care not to let it pass into other people's hands, because there are but very few in Sweden, whose understandings are receptive of true theology, and therefore the light that is given from the Word of God, is not received by them. As, for instance, what is said in Rom. iii. 28, and in Gal. ii. 16, where an imputative faith of the merits of Christ is not meant, but real faith in Jesus, which is a faith from Him and in Him. Neither are the works of the law of the Decalogue meant in those places, but the works of the Mosaic law, proper to the Jews. Neither is Rom. iv. to be understood of the imputation of the present church, &c., nor will they be enlightened by such Scripture texts as concern the Son of God; that by the Son of God, is not to be understood any Son of God from eternity, but the Son of God conceived in time from Jehovah God, and born of the Virgin Mary, according to the very words themselves, in Luke i. 32–35; Matt. iii. 17, xvii. 5; John xx. 31; 1st Epistle of John v. 20, 21, and other places. This is likewise agreeable to the Apostolic Creed, where no other Son of God *is* mentioned, and consequently the primitive church knew of no other.

That a Son of God from eternity was inserted in the Nicene and Athanasian Creeds, arose from this, that they found no other way to refute and banish the Arian errors. (See the Apostolic Creed.) I therefore adhere to the Apostolic Church.

To call on God the Saviour, can in nowise be de-

nied throughout Christendom, and still less by the Lutherans who abide by the Augustine confession, p. 19; and also in the *Apology*, p. 226; and, moreover, that *in Christ Man is God, and God is Man;* as also many other particulars already mentioned. The *Formula Concordiæ* likewise explains a Divine Trinity in those that are renewed through faith, p. 695, *Apol.* p. 130; but which in reality is not a true explication of the Divine Trinity in God the Saviour, as shall be fully demonstrated in that work, which I intend laying before the public within the space of two years. In the mean time, the *Brief Exposition*, as a forerunner of it, will prepare the way for its reception. This treatise has been dispersed throughout Christendom, Sweden excepted, and that for this reason: because true divinity exists there only in its wintry state; and, in general, towards the north pole, there is a greater length of spiritual night than in the southern parts; and, therefore, those who stand in that darkness may be supposed to kick and stumble more than others against everything in the New Church, which is the produce of an unprejudiced reason and understanding; yet, at the same time, we are to admit of some exceptions to this observation in the ecclesiastical order. I apply to myself what our Saviour says to His disciples, Matt. x. 16.

The remarkable particulars related concerning your wife, in her dying hours, were wrought through the impression of two clergymen, who so directed and employed her thoughts in conversation, as to effect a conjunction with such spirits as she then spoke of. In the hour of death, it happens, at times, to some people, that they are in a state of the spirit. The spirits, who first spoke through her, were of the dragon's society, that were cast out of heaven, agreeably to the

prediction in the Revelations, xii. They are thence become so filled with enmity and hatred towards our Saviour, and, consequently, towards His holy Word, and all that belongs to the New Church, that they cannot even bear to hear the name of Christ mentioned. When the sphere of the Lord, proceeding from the heavens, lights on them, they become as it were mad, and in a terrible rage; and directly seek to hide themselves in holes and caverns, as spoken of in the Revelations vi. 16. Your deceased wife was with me yesterday, and informed me of a variety of things concerning what she thought, and what she had spoken to you her husband, and to the clergymen, the seducers. Were I at this time near you, I could relate a number of things on this head, which will not admit of being sent in writing. I remain, &c.

EMANUEL SWEDENBORG.

Stockholm, October 30, 1769.

P. S. This letter may be shown to others, and also copied, or printed, if deemed necessary. Two honorable friends in London have sent me an invitation there, and I have almost resolved on going thither the ensuing spring.

I have been told that in Gottenburg a letter has been printed, which mentions, that I was ordered in Paris to depart from that city, which is a direct falsehood: Count Creutz, our envoy in Paris, can certify.*

LETTER VII.

In my last letter the shortness of time would not permit me to give an answer with respect to the relation of the boy of Skara, which, if true, proves the

* Respecting Swedenborg's visit to Paris, in order to publish in that city his "*Universal Theology, &c.*" [*Tafel.*]

communication of spirits with man. A genteel and rich family here in Stockholm are desirous of taking the boy into their house, and to educate him in every branch he may wish to learn. If the youth has an inclination, and could have an opportunity of the company of some person coming this way, the family would be very happy; and in that case you will be pleased to furnish thirty dollars for the expenses on the journey, and to give him my direction, that I may conduct him to the house. I will pass in silence his vision of the white serpents, which he had in his tender infancy, especially as it may admit of being explained in different senses; but his knowing the use of herbs, and the cure of certain diseases, if really the case, is not from the reason, that such diseases and cures exist in the other life among spirits and angels; but there exist spiritual diseases and spiritual uses, which correspond with the natural diseases and cures in this world, so that the correspondences effect such things when they happen. And as there are no natural diseases among the spirits in the spiritual world, there are neither any hospitals; but, instead of them there are spiritual mad-houses, in which are those who theoretically denied God, and in others, such as practically did the same. Those who in the world were idiots, at their arrival in the other world are also foolish and idiots; but being divested of their externals, and their internals opened, as is the case with them all, they acquire an understanding agreeable to their former quality and life, inasmuch as the *actual follies and madnesses* dwell in the *external natural man*, and not in the *internal spiritual*.

With regard to what past in the earliest part of my life, about which you wished to be informed: From my fourth to my tenth year, my thoughts were constantly engrossed by reflecting upon God, on sal-

vation, and on the spiritual affections of man. I often revealed things in my discourse, which filled my parents with astonishment, and made them declare at times, that *certainly the angels spoke through my mouth.*

From my sixth to my twelfth year, it was my greatest delight to converse with the clergy concerning faith; to whom I often observed, that charity or love was the life of faith, and that this vivifying charity or love *was no other than the love of one's neighbor.* That God vouchsafes this faith to every one; but that it is adopted by those only who practise that charity.

I knew of no other faith or belief at that time, than that God is the Creator and Preserver of Nature. That He endues man with understanding, good inclinations, and other gifts thence derived.

I knew nothing at that time of this systematic or dogmatic kind of faith, that God the Father imputes the righteousness or merits of his Son to whomsoever, and at such times, as he wills, even to the impenitent. And had I heard of such kind of faith, it would have been then, as now, perfectly unintelligible to me. I remain, &c. EMANUEL SWEDENBORG.

Stockholm, Nov. 14, 1769.

LETTER VIII.

I received yours of December 2d this day, also the printed letter, which at first caused a clamor among a great part of the clerical body; *yet clamor does no harm, being like the ferment in wine when fermenting, after which it is purified; for unless what is wrong is brought into a state of ventilation, and is thus rejected, what is right cannot be discerned and received.* I have, indeed been informed of the proceedings of the deputies in the clerical assembly of

the Diet, but I did not stir one step to defend that cause; knowing that the Lord Himself, our Saviour, defends His church, particularly against those who refuse to enter through the right door into the sheepfold, that is, into the church, and thus into heaven; such are called *thieves* and *robbers*. The Lord Himself declares, '*He that entereth not by the door into the sheepfold, but climbeth up some other way, is a thief and a robber; I am the door, if any man enters by me, he shall be saved, and he shall find pasture.*' (John x. 1, 7, 8, 9.) I have moreover been told by an angel from the Lord, *that I may rest securely upon my arm in the night*, by which is meant that night, in which the world is now immersed, as to what relates to the church.

I have also read the appendix to *The Spy*, No. 48, and in the concluding expression I perceive the interior sense of the author, which is easily discovered.

With respect to the two clergymen whom your deceased wife has spoken of, she has not mentioned their names, for which reason neither can I mention them. It is well known, that among the clergy there are also erroneous spirits, in this country as well as in other parts of the world. When she had related this among other things, she departed to the dragon spirits *(draconicos)*, who on the day of her death, first spoke through her, and she is still with them.

An extract from the records by the dean (Ekebom) of December 6th has also been communicated to me, in which he still continues his usual indecent invectives, which I may consider as barkings, against which we must not attempt to take up a stone to cast at them and to drive them away.

I am glad that you are translating into Swedish the little work of *The Intercourse between the Soul and Body*. It has been very well received abroad in

all places, as well as by many intelligent persons here in Stockholm. I remain, &c.

EMANUEL SWEDENBORG.

Stockholm, December 29, 1769.

LETTER IX.

I received your letter dated the 18th March, together with a copy of that which you delivered to his Majesty. You mention also that a report has arrived at Gottenburg, concerning a resolution which was to have been proposed in the senate; but that, since the copy of that letter which I wrote you has been communicated to senator count Ekeblad, and to the great chancellor of justice, this matter has been brought forward again, and terminated agreeably to the letter from the great chancellor of justice to the Consistory at Gottenburg, of which letter I request you to send me a copy. Had the first proposal been established, that *Swedenborgianism*, as they call it, should not be spoken of, and this, notwithstanding, signifies the *worship of the Lord*, what would have been the result, but a fear in the clergy to speak about Christ and his protection of the human race; for in such case they would have run the risk of being insulted as supporters of Swedenborgianism, and in consequence thereof, Christianity in Sweden would decrease and become Socinianism, and finally Heathenism, which may be confirmed from Matthew xii. 30, and Mark ix. 40. Such would have been the offspring born from that first proposal. This is the reason, that when certain zealous clergymen in this city first heard the rumor thereof, that they became astonished, imagining justly that, by such a way of proceeding, Christianity in this country would totally vanish. I am informed that the bishops and many of the clerical order of the states at the Diet expressed themselves with great propriety con-

cerning those doctrinal principles which were then discussed.

What has been presented to the Consistories against my writings, not having been communicated to me, I am totally ignorant of what passed in the senate on that subject.

I go next June to Amsterdam, where I intend to publish the *Universal Theology of the New Church;* the worship of the Lord is the foundation therein, and if upon that foundation the true house, or temple, shall not be built, others will erect upon it *lupanaria*, or brothels.*

As to what regards the draconical spirits, they are all removed far towards the south, where the learned obtain a certain place, and every one there has his cellulam, or little chamber, wherein he confirms himself in *justification by faith alone;* and they who have confirmed this from the Word of God, depart thence into a desert, and so on further. The rest, when they come out, obtain no dwellings. To what place they afterwards go, I do not yet know: in heaven there is no place for them. It befalls them according to the description in the *Apocalypse Revealed*, 421. But that abyss which is there described is now removed farther in the south, as observed before. I remain, with all friendship and confidence, &c.

EMANUEL SWEDENBORG.

Stockholm, April 30, 1770.

LETTER X.

As I am going, in a few days, to Amsterdam, I shall take my leave of you in this letter, hoping that our Saviour will support you in good health, preserve

* Which spiritually mean perversions and falsifications of all the truths of the Word. (See Rev. xvii.)

you from farther violence, and bless your thoughts. I convey you herewith the copy of a letter, which I am about to send to the universities, as well as to the great chancellor of justice. Please to salute kindly Dr. Rosen, and I am, &c.

EMANUEL SWEDENBORG.

Stockholm, July 23, 1770.

Copy of a Letter addressed to the Universities of Upsal, Lund, and Abo.

In a few days I am going to Amsterdam, and intend to publish the whole *Theology of the New Church*, the foundation whereof will be the *worship of the Lord our Saviour*, on which foundation, if no temple should now be built, *lupanaria* (brothels) would be erected.

Now having been informed, that the religious trial, relative to Dr. Beyer and Dr. Rosen, in Gottenburg, was immediately taken up and surprisingly terminated by the senate, and as this may become a subject of conversation in many places during my absence, therefore, to prevent any malicious judgment, which may probably proceed from the mouths of certain persons arising from their ignorance or interior malice, it is my duty, from the importance and necessity of the subject, to communicate what I have delivered to his Majesty thereon, which is as follows: —

'I have been informed by two gentlemen in the *senatorial department of justice*, that the senators are *pontifex maximus*, to which I then gave no answer; but in case I should still hear such assertions from them, I shall answer, that they are not at all *pontifex maximus*, but *vicarius vicarii pontificis maximi*; because Jesus Christ our Saviour is the only *Pontifex*

Maximus; the states of the kingdom are His *vicarius*, wherefore they are answerable to Him, and the senators are the *vicarii* for the states; because they are appointed, and that hence they are *vicarius vicarii pontificis maximi.* That the Pope of Rome called himself *pontificem maximum*, is of pride, because he has taken and assumed to himself all the power of Christ our Saviour, and placed himself on his throne, making the people believe that he is Christ upon earth. Every inferior *pontifex* or *vicarius pontificis maximi* ought to have his consistory. The states of the kingdom have their consistory in the ecclesiastical division of the states, and the senators have their consistory, particularly at the universities; but in the determination of this matter they have acknowledged the consistory of Gottenburg to be their consistory, and have probably assented *verbatim* to the opinions of that consistory, not being apprized that this was the most important and the most necessary subject that has been brought forward these 1700 years in any council or senate, because it concerns the New Church, which is predicted by the Lord in Daniel and in the Apocalypse, and agrees with what our Lord says in Matt. xxiv. 22.

'I have not yet received the answer of the senate. It has been once presented, but resolved that it should rest till the return of those senators who were present on the former occasion.

'I remain, &c.

'EMANUEL SWEDENBORG.'

CHAPTER VIII.

LETTERS AND COMMUNICATIONS FROM SWEDENBORG.

LETTER TO THE KING OF SWEDEN.*

SIRE: I find myself necessitated at this period to have recourse to your majesty's protection, having met with usage of such a nature, as no other person has experienced since the establishment of Christianity in Sweden, and much less since there has been liberty of conscience. The following is an abridgment of the particulars that are the occasion of my requesting your majesty's interference.

On my arrival in Sweden from foreign parts, I was informed that bishop Filenius had suppressed and seized the copies of my treatise *De Amore Conjugiali*, that I had printed in Holland, and which were sent to Norkjoping. Having inquired of some bishops, whether bishop F. had acted in this manner from his own authority, or that of the clerical body, they replied, that they had heard of the affair, but that none of them had been consulted about it, or had given his consent thereunto; and that there was not one word set down in the journal of the ecclesiastical court concerning it. Some ecclesiastics at Gottenburg being emboldened by this inconsiderate and violent conduct of the bishops, began to speak and declaim loudly against my writings, and so far succeeded as to have an assembly appointed for their examination, consisting of some bishops and professors in divinity. This assembly continued sitting for the space

* This letter is without date, but probably written about 1769.

of some months, and at length made a favorable report, which stopped the mouths of those accusers at once; their attempts were then thought to cease, and the affair to have an end. To prevent all thought of its being rekindled, it was concluded, that a petition should be presented to your majesty, to issue orders to the chancellor of justice, to give any information of the authors who had raised the disturbance at Gottenburg. The bishop and deacon of that place, who were the principal movers in this affair, seeing the little success of their project to engage the body of the clergy, to light up the fire for which they had made ready the materials, had recourse to calumnies and injuries, and filled twenty printed leaves with invectives, which they circulated amongst the public. I was farther informed, that your majesty, hearing of this dispute, took it under your own consideration, decided it in the senate, and ordered the chancellor to forward letters relative thereto to the consistory at Gottenburg.

I had no notice sent me of all these proceedings; my person, writings, and sentiments on the worship of my Lord our Saviour, were attacked and persecuted, and I have neither been called to make my defence, nor been heard respecting it: but truth itself has answered for me. The accounts that were published at Gottenburg on this matter, did not touch the substance of the cause, and were filled with invectives and gross injuries. The first account I had of these papers, was from a general commissary of war at Elseneur, (General Tuxen), and a friend at Stockholm, who lent them to me for a day; and I found therein two letters of bishop F. wherein it is said, that he should meddle no more in it. I am desirous to convince the world, that all these proceedings from their beginning to their end, have been carried on without my

having ever been heard. A rumor has nevertheless spread throughout Stockholm, that the chancellor of justice has declared in writing to the consistory at Gottenburg, that my writings are prohibited from being brought into that place, under the penalty of fifty dollars; and that my revelations have been declared false, and not truth. I have already informed your majesty, and beseech you to recall it to mind, that the Lord our Saviour manifested himself to me in a sensible personal appearance; that he has commanded me to write what has been already done, and what I have still to do: that he was afterwards graciously pleased to endow me with the privilege of conversing with angels and spirits, and to be in fellowship with them. I have already declared this more than once to your majesty in the presence of all the royal family, when they were graciously pleased to invite me to their table with five senators, and several other persons; this was the only subject discoursed of during the repast. Of this I also spoke afterwards to several other senators; and more openly to their excellencies count de Tessin, count Bonde, and count Hopken, who are still alive, and were satisfied with the truth of it. I have declared the same in England, Holland, Germany, Denmark, Spain, and at Paris, to kings, princes, and other particular persons, as well as to those in this kingdom. If the common report is believed, the chancellor has declared, that what I have been reciting are untruths, although the very truth. To say that they cannot believe and give credit to such things, therein will I excuse them, for it is not in my power to place others in the same state that God has placed me, so as to be able to convince them by their own eyes and ears of the truth of those deeds and things I have made publicly known. I have no ability to capacitate them to converse with

angels and spirits, neither to work miracles to dispose or force their understandings, to comprehend what I say. When my writings are read with attention and cool reflection (in which many things are to be met with as hitherto unknown) it is easy enough to conclude, that I could not come by such knowledge, but by a real vision, and converse with those who are in the spiritual world. As a farther proof, I beseech * their excellencies to peruse what is contained in my treatise on Conjugial Love, page 314 to 316. This book is in the hands of count D'Ekeblad, and count de Bjelke. If any doubt shall still remain, I am ready to testify with the most solemn oath that can be offered in this matter, that I have said nothing but essential and real truth, without any mixture of deception. This knowledge is given to me from our Saviour, not for any particular merit of mine, but for the great concern of all Christians' salvation and happiness; and as such, how can any one venture to assert it as false? That these things may appear such as many have had no conception of, and of consequence, that they cannot from thence credit, has nothing remarkable in it, for scarce anything is known respecting them.

If it is true that the chancellor has written to the consistory at Gottenburg, in the terms which I have related from the public rumor, it will give occasion to conclude, that my writings contain errors, and that what I have declared to be revealed to me are falsities, which can in nowise be proved, unless construed to a sense I never intended. In such a case, according to the laws on that head, I might be arrested and shut up in prison, and all this without being heard in

* At that time the King only presided in the senate, to which body at large he therefore addressed this letter.

my own defence. This is the motive for my having recourse to your majesty for protection; for since the establishment of Christianity and liberty in our country, it is a thing altogether unheard of, that any person has been proceeded against in the manner they have against me.

On this interesting affair, which concerns not only my writings, but also my person and reputation, I humbly request your majesty, that the reverend clergy may deliver their opinion to yourself on that matter, likewise the minutes of the council that examined the writings, and the letter said to be forwarded by the chancellor of justice to the consistory at Gottenburg, to the intent, that I may be informed thereof, and, as well as others of your majesty's subjects, be enabled to make a suitable reply, and heard in my own defence, possessing the like right and privileges to require it.

As to what relates to the doctors Beyer and Rosen of Gottenburg, I advised them to nothing, but to address themselves to our Lord and Saviour Jesus Christ, as a means of attaining to heavenly good and blessedness, for he only has power in heaven and earth, as declared in Matthew xxviii. 18. As far as I have been able to learn, they have said no more. This is conformable to the Augsburgh confession, the *Formula Concordiæ*, and the whole of Sacred Writ. Yet these gentlemen have become no less objects of the most cruel persecutions than myself, arising from the enmity of the bishop and dean of that town. I can say the same of my writings, which I regard as another self; and that all that this dean has laid to my charge is mere scandal and lies. I have farther to intreat, that the two letters adjoined to this, which I wrote to Dr. Beyer concerning this business, may be read.

EMANUEL SWEDENBORG.

LETTERS TO DR. OETTINGER.*

Dear Sir: I arrived this day from my voyage to England and Holland, and received the two letters you sent me, one of which is dated the 13th of October, 1765, and for both of which I return you many thanks. There are five treatises under the title, *Ex Auditis et Visis*, that is, from what I have personally heard and seen respecting them, and are as follow: 1. The treatise on Heaven and Hell. 2. Of the New Jerusalem, and its Heavenly Doctrine. 3. Of the Last Judgment. 4. Of the White Horse mentioned in the Revelations. 5. Of the Earths in the Universe.

I this year published the work, entitled, 'The Revelations Revealed,' which was promised in the treatise on the Last Judgment, and from all which writings it may be plainly seen that I converse with angels. Every person may see, that by the New Jerusalem is meant a new church or congregation, the doctrines and articles of whose faith cannot shine in their true splendor, and give light to others, without the divine aid, because only figuratively described in the Revelations, that is to say, according to correspondence; and the true doctrine of it cannot be published through the world, but by such unto whom the needful revelation is made. I can sacredly and solemnly declare, that the Lord Himself has been seen of me, and that he has sent me to do what I do, and for such purpose he has opened and enlightened the interior part of my soul, which is my spirit, so that I can see what is in the spiritual world, and those that are therein; and this privilege has now been continued to me for twenty-two years. But in the present state of infidelity, can the most solemn oath make

* See page 43.

such a thing credible or to be believed by any? Yet such as have received true Christian light and understanding, will be convinced of the truth contained in my writings, which are particularly evident in the book of the Revelations Revealed. Who, indeed, has hitherto known anything of consideration of the true spiritual sense and meaning of the Word of God, the spiritual world, or of heaven and hell; the nature of the life of man, and state of souls after the decease of the body? Is it supposed, that these and other things of a like consequence are to be eternally hidden from Christians? That many very important particulars relating to them are at this day revealed for the first time, is done in regard to the New Jerusalem, and for the sake of the New Church, because the members thereof are endowed with a capacity to apprehend them, which others might also have, were it not for their weak unbelief of the possibility of such things being made known to any, and by them to the world. These writings of mine do not come under the term of prediction, but revelations. Live well, and continue so to do. I remain, &c.

EMANUEL SWEDENBORG.

Stockholm, September 23, 1766.

You suggest a doubt in respect to Christ's having power given Him over all flesh, and yet the angels and heavenly beings (*Angeli et Cælites*) have not flesh, but lucid bodies. To this be pleased to receive kindly the following reply: That by all flesh, there spoken of, is meant every man, wherefore in the Word mention is sometimes made of all flesh, which is to denote every man. As to what concerns the bodies of the angels, they do not appear lucid, but, as it were, fleshy, for they are substantial and not mate-

terial, and things substantial are not translucent before the angels. Every material thing, or substance, is originally derived from what is substantial, and every man cometh into this substantiality when he puts off, by death, the material films or coverings, which is the reason why man after death is a man, but purer than before, comparatively as what is substantial is purer than what is material. That the Lord has power, not only over all men, but also over all angels, is evident from His own words in Matthew: 'All power is given to me in heaven, and in earth.' (xxviii. 18.)

Inasmuch as in your letter you make mention of the natural and spiritual sense of the Word, lest it should be supposed that I have written anything contradictory concerning those senses, I adjoin a few lines, wherein those two senses of the Word are described.

EMANUEL SWEDENBORG.

Amsterdam, November 8, 1768.

'That there is an internal or spiritual sense in the Word, in its external or natural sense, as a diamond in its matrix, or as a beautiful infant in its swaddling clothes, is a truth which has heretofore been altogether unknown in the Christian world; and hence also it is altogether unknown what is meant by the Consummation of the Age, the Coming of the Lord, the Last Judgment, and by the New Jerusalem, on which subjects many things are spoken and predicted in the Word of each Testament, both Old and New. Without the unfolding and unswathing of the literal sense of the Word by its spiritual sense, who can know intellectually what is signified by the things which the Lord predicted in Matthew xxiv., and also in the Revelations, and in like manner in Daniel, and in the Prophets, in many passages? Make the experiment yourself, if you are so disposed, by reading

those passages of the prophetical Word, which treat sometimes of wild beasts and cattle, sometimes of forests and brakes, sometimes of valleys and mountains, sometimes of bats, of ochim, tziim, satyrs, &c. &c.; try whether you can perceive anything divine therein, unless you believe it to lie concealed inwardly, inasmuch as it was inspired of God, just as a diamond lies concealed in its matrix, as was said above. That the diamonds, or treasures, which lie concealed within, are those things which the internal sense contains, is fully demonstrated in the doctrine of the New Jerusalem, concerning the Sacred Scripture, 5 – 26: and in the same doctrine it is further proved, that the literal sense is the basis, continent, and firmament of its spiritual sense, 27 – 36; also, that the divine truth in the literal sense of the Word is in its fulness, in its sanctity, and in its power, 37 – 49; and, likewise, that the doctrine of the church is to be drawn from the literal sense of the Word, and to be confirmed thereby, 50 – 61; and, moreover, that by the literal sense of the Word, through the medium of its spiritual sense, there is effected conjunction with the Lord, and consociation with the angels, 62 – 69.

'To the above, I shall add somewhat new from the spiritual world. The rulers of the church, who flock into that world after death, are first taught concerning the Sacred Scripture, as containing a spiritual sense, which in the world was unknown to them, and they are also told, that the angels of heaven are in that sense, whilst man is in the sense of the letter; and further, that a translation, or change, of the latter sense, into the former, is effected with man, whilst he reads the Word under holy influences, and that there is a kind of unfolding or unswathing, somewhat like the breaking of the shell, encompassing an almond, and the casting away the shell, so that the naked

almond passes into heaven, and is received by the angels; and also like a seed cast into the earth, and being there stripped of its outward coats, puts forth its germ. That seed is the Word in the sense of the letter, and the germ thence put forth is the spiritual sense, and this latter passes to the angels, but the former rests with man; still, however, that seed remains with man in his mind, as in its ground, and in time produces its germ, and fructifies it, if man, by the seeds of life, which are the truths of faith, and the good things of charity, is conjoined with the Lord, and thereby consociated with the angels. The above rulers are further admonished to receive thoroughly this belief, that the Word in its bosom is spiritual, because it is divine; and that unless they receive this belief, they may be seduced by satans, even to deny the sanctity of the Word; in which case the church disappears amongst them. This further argument is also urged with them, that if they do not believe the internal sense of the Word, the Word may finally come to appear to them as an unpolished and unconnected writing, or as a book full of all heresies, inasmuch as from the literal sense, as from a kind of lake, heretical principles of every sort may be drawn forth and confirmed. Those afterwards, who believe the internal sense of the Word, are received into companies of angelic spirits, who are in process of time elevated into heaven and become angels; but those who do not believe, are removed apart to companies of spirits, who in process of time, are cast into hell, and become satans. They are called satans in hell, who in the world had falsified the truth of the Word, and who, in consequence thereof, had imbibed false principles, insomuch that they could no longer see anything of truth.'

LETTER TO GENERAL CHRISTIAN TUXEN.*

Dear Sir: I received your letter of March 4th, by Lieut. Tuxen, your son, who did me the pleasure of paying me a visit; my duty demanded a speedy answer, but as I waited for the conclusion of the affair at Gottenburg in order to communicate something of it to you, I have from time to time postponed it. I have suffered this matter, and all the invectives used against me at Gottenburg, to come to its end: and I have since sent to the chancellor of justice, and the senator Ekeblad a copy of the annexed, by means of which I effected a change in the business, of which I shall inform you some other time. The affair took its rise at Gottenburg from the dean; the deputies of that city having been instructed to complain of me and Dr. Beyer to the diet: they pushed matters as far as they could, but would never have effected anything, unless the bishop Filenius, who was then president of the clerical order, had taken upon himself the management of it, and in a crafty manner gained over some members of the order, which the bishop first did from a secret dislike, but afterwards out of inveteracy. For this reason a committee was appointed by order of the clergy on the Swedenborgian cause. Whilst they were deliberating on this subject, I was not suffered to be present, but it was all carried on clandestinely; yet the committee, (which consisted of bishops and professors) found the matter quite different from what bishop Filenius had represented it; they terminated it in my favor, and in their report to the order expressed themselves in regard to myself very handsomely and reasonably. But thus far bishop

* See page 81.

Filenius prevailed, that a memorial should be presented to his majesty and council, that the chancellor of justice might appease the troubles arisen at Gottenburg. In consequence of this, a letter was addressed by the chancellor to the consistories to desire their opinions; and this occasioned the subject to be afterwards agitated in the chamber of council for two days; and it was then I presented the memorial annexed, which has also been discussed, and concluded in such manner, that the chancellor of justice wrote to the consistory of Gottenburg, which is not against me, and the particulars of which I shall another time communicate. I knew nothing of all this, whilst it was agitating; but enjoying the calm in my chamber, I let the storm rage without as much as it pleased; for it was agreed both at the diet, and in the council, not to touch my person. I send you the enclosed copy, which I also presented to the council, in order that it may be communicated to the counts Bernstorf and Thott, whereby they may see the state of affairs, lest the printed protocols of Gottenburg, which are filled with invectives, should operate against the good opinion they before had of me. If the enclosed could also be translated into German, and printed in Hamburgh, it would give me pleasure.

In the month of June next I intend to set out for Amsterdam, where I am to publish the Universal Theology of the New Church. If the ship then remains some time off Elseneur, I shall have the pleasure of coming to your house, to wish yourself, your dear lady and children, all possible happiness. I remain in all affection, familiarity and friendship, sir, your obedient servant,

EMANUEL SWEDENBORG.

Stockholm, May 1, 1770.

SWEDENBORG'S REPLY TO EKEBOM'S DEPOSITION.

Dr. Ekebom's reflections have been communicated to me, which he delivered in the Consistory, relative to the doctrines of the New Church, which have been declared to the world in the Doctrine of the New Jerusalem, and the Apocalypse Revealed, by our Saviour Jesus Christ, through me his servant; and forasmuch as I find, that the doctor's reflections are full of reproaches against me, as well as occasionally laden with untruths, I deem it too prolix to reply particularly to them, especially as I perceive they have been written by a person who gives no bridle to his tongue, and who has no eyes in his forehead, to be able to see what is to be found in those writings, conformable to the Word of God, and to an enlightened understanding; such are the characters whom our Lord describes in Matt. chap. xiii. verses 13, 14, 15. I shall only notice the following words from the doctor's reflections: 'That this doctrine is in the highest degree heretical, and in points the most tender to every Christian, Socinian.' This doctrine cannot be called heretical, forasmuch as in it is acknowledged and confirmed, I. *The Divine Trinity*, see the Doctrine of the New Jerusalem concerning the Lord, n. 55, seq. and Apocalypse Revealed, No. 961, 962. II. *The Sanctity of the Holy Scripture*, especially as to its literal sense, see the Doctrine of the New Jerusalem, concerning the Sacred Scriptures, n. 72, seq. n. 37, seq. n. 50, seq. and in the Apocalypse Revealed, n. 200, 898, 911. III. *A Christian Life*, see the Doctrine of Life for the New Jerusalem, from the precepts of the decalogue, from the beginning to the end. IV. *The Union of Faith and Charity*, see the Apocalypse Revealed, in various

places; and V. *That a faith in God must be directed towards our Saviour*, according to his own declaration; John, chap. iii. verses 15, 16; chap. vi. verse 40: chap. xi. verses 25, 26; chap. xx. verse 31; and especially, John, chap. iii. verses 35, 36; and Colos. chap. ii. verse 9. Likewise from the Formula Concordiæ, 'That in Jesus Christ, God is Man, and Man is God,' page 607, 762, 763, 765, 840, seq. 'That his human nature has been exalted to the divine power and majesty,' page 337, seq. 607, 608, seq. 774, 833, seq. 844, 847, 852, 861, 863, 869. 'That unto Jesus Christ was given all power in heaven and earth,' page 775, 776, 780, 833. 'That also as to his human nature he fills all things by his immediate presence,' pages 337, 375, 600, 608, 611, 738, 768, 783, 784, 785, 786. App. 149, 150, with many more passages: see the edition, *Leipsic*, 1765. Agreeably to these references, and in obedience to what the Lord himself teaches in John, chap. xiv. verse 16, faith in God must be directed towards the Saviour himself. From this alone it may be concluded, how undeservedly and barefacedly this doctrine has been attacked with such opprobrious language, and that it could not have been said by a man of a sound heart, 'That it is full of the most intolerable fundamental errors, seducing, heretical, captious, and in the highest degree to be rejected.' This flood of blasphemy is poured out upon the world, although the doctor allows in his Reflections, n. 2, that he never read my writings, in the following words: — 'I do not know assessor Swedenborg's religious system, nor shall I take pains to come at the knowledge of it. I was told that it may chiefly be learned from the following works, which he has published, viz. concerning the New Jerusalem, concerning Faith, and concerning the Lord; works which I

do not possess, neither have I read or seen them.' Is not this to be blind in the forehead, but to have eyes behind, and even these covered with a film? To see and judge of writings in such a manner, and in such like terms, can any secular or ecclesiastical judge regard otherwise than as criminal? The book entitled, the Doctrine of the New Church, mentioned by the doctor, may be had at Gottenburg, so that *if he had pleased*, he might have had a sight of it. The doctor blasphemes likewise the spiritual sense of the Word, which our Saviour at this time has given to be revealed, as if the same blasphemies would prove a hindrance to the Sacred Scriptures, which, even according to his decision, still continue to contain the principles of the knowledge of faith, religion, and the revealed theology; although in the Doctrine of the New Jerusalem concerning the Sacred Scriptures, it is fully shown and demonstrated, I. That the sense of the letter of the Word is the basis, continent, and foundation of its spiritual sense, n. 27 to 36. II. That the Divine Truth in the sense of the letter of the Word is in its fulness, its sanctity, and its power, n. 37 to 49. III. That the doctrine of the church is to be deduced from the literal sense of the Word, and to be confirmed thereby, n. 50 to 61. IV. That by the literal sense of the Word, there is a conjunction with the Lord, and consociation with the angels, n. 62 to 68; and further concerning the spiritual sense of the Word, and its invaluable uses, n. 5 to 26, and Apocalypse Revealed, n. 200, 898, 911, and in a thousand other places. Respecting the other point, viz. the charging those doctrines with Socinianism, the same is a horrid blasphemy and untruth; forasmuch as Socinianism signifies a negation of the divinity of our Lord Jesus Christ, when in fact his divinity, in this doctrine of the New Church, is *prin-*

cipally confirmed and proved, and that the Saviour has so fully completed the reconciliation and redemption of man, that without his coming no man could have been saved, see Apoc. Rev. n. 67, and in many other places, in consequence whereof, I consider the word Socinian to be a scoffing and a diabolical reviling. This, with the rest of the doctor's reflections, may be considered in the same sense as the flood, which the dragon cast out of his mouth after the woman, that he might cause her to be swallowed up by the flood, during the time that she was yet in the wilderness, Apocalypse, chap. xii. 15. And it may come to pass, that the same which is mentioned in verse 17, may likewise take place, 'and the dragon was wroth with the woman, and went to make war with the remnant of her seed, who kept the commandments of God, and have the testimony of Jesus Christ.' That the New Jerusalem signifies the New Church, which is to be the bride and the wife of the Lamb, see Apocalypse Revealed, n. 880, 881; and that this same church, undoubtedly, is coming, because the Lord himself has predicted it, Apocalypse chap. xxi. xxii.; see likewise Zechariah, chap. xiv. 7, 8, 9; and in the last chapter of the Apocalypse, in these words, 'I Jesus, have sent mine angel, to testify unto you these things in the churches. I am the root and race of David, the bright and morning star; and the spirit and the bride say come, and let him who hears say come, and let him who is willing receive the water of life, gratis,' verses 16, 17.

EMANUEL SWEDENBORG.

Amsterdam, April 15, 1769.

P. S. I request this letter may be delivered to the venerable Consistory, and a copy of it to the right reverend bishop.

N. B. The then bishop Eric Lamberg, president

of the Consistory, was at that time at a diet in Norkjopping.

Swedenborg afterwards addressed another letter to the Consistory, dated May 22d, in the same year; from which we give only an extract:

'Before I set out on my journey to Paris, which I purpose to do next week, I think proper to make the following addition to my foregoing reply to Dr. Ekebom's reflections. It was said therein, that I have written, first, that the Holy Scriptures have hitherto been ill and sinistrously explained, Apoc. Rev. n. 1, which is entirely untrue, as there is nothing of the kind to be found in the passage quoted. Secondly, that there is no satisfaction given for the sins of the world, which is also entirely untrue. Thirdly, that I rail at justification by faith alone. This is true, I allow, because faith alone is faith separated from charity, or from good works, and faith separated from charity has been rejected by the imperial judgment at Stockholm, and afterwards by the university at Upsal, and probably likewise by those at Lund and Abo. The doctor is determined not to know, that good works, which are said freely and spontaneously to follow faith, and are called the fruits of faith, the works of the Spirit, and the works of grace, and which are performed in a state of justification, have, agreeably to the Formula Concordiæ, no connexion with faith, and accordingly do not contribute at all to salvation: nay, that it would be detrimental, if they should combine and mix themselves with faith, and that which is without connexion, is in itself separate. Among the quotations from the Formula Concordiæ concerning the divinity of Christ, there are some numbers in my former reply erroneously set down, viz. 337, 375, ought to be 737, 775, for which reason I adjoin here-

with a more distinct and copious extract from the Formula Concordiæ, from the Leipsic edition, 1756.'

Then follow a great number of extracts, which occupy the remainder of the letter.

LETTER TO DR. MENANDER, ARCHBISHOP OF SWEDEN.*

Most Reverend Dr., &c.

I have the pleasure of sending you a small work which I published in my youth, on a new method of finding the longitude both by sea and by land, by lunar observations,† a work which has just been republished at Amsterdam, and which has been submitted to the examination of the learned societies and acadamies. You will greatly oblige by forwarding a copy of it to the professor of astronomy at Abo, in order, that if he find this method suited to his genius, and worthy of his application, he may put it in practice. In foreign countries several persons at present employ this method of calculating the ephemerides by pairs of stars, and a great advantage has already been experienced from those which have been made for some years past.

The Apocalypse is now explained, or rather revealed, but I have not yet had an opportunity of sending to your reverence any copies of it, and also to the library. Please to inform me, to whom I shall entrust it here, in order to send it to you at Stockholm.

Several persons are now occupied in examining

* This letter was first published in 1785, in the French translation of Swedenborg's work, entitled, Intercourse between the Soul and the Body. (See Dr. Tafel's Documents concerning the Life of Swedenborg, p. 331). The date is not given; but as it was evidently written immediately after the publication of the Apocalypse Revealed, which appeared at Amsterdam in 1766, the letter was most probably written in that year.

† The title of this work is, *Methodus nova inveniendi Longitudinis Locorum Terra marique. ope Lunæ*, which during the author's lifetime passed through three editions.

whether this is actually the Consummation of the Age, and at the same time the Coming of the Lord, and the Commencement of the New Church, which the Lord will establish. There are those who believe that the present faith, which is a faith in God the Father for the sake of the Son, is the very faith which saves man; but it is demonstrated in the Apocalypse Revealed, that this faith has destroyed the church, and that it has abolished religion, and that consequently it has so entirely laid waste and consumed everything that constitutes divine worship, that there is no longer any genuine goodness and truth in the church, and that the works which are called the fruits of this faith are nothing else but the 'eggs of the cockatrice,' mentioned in Isaiah lix. 5. They, therefore, who have confirmed in themselves this faith with its 'spider's web,' and who believe that the good works which they do, are the fruits of this faith, are grossly deceived, and are in a kind of delirium from which they cannot be withdrawn but by renouncing the confirmations of this faith, and by adopting the genuine faith in the Lord Jesus Christ, who is the only Object of love and worship, in whom is the Father, for 'whoso seeth Him seeth the Father.' But concerning this faith, I refer you to the little work entitled The Doctrine of the New Jerusalem concerning Faith, 34 – 37.

The falsities of the faith prevailing at the present day are the following: I. That the Lord has taken away the damnation of the law: whereas he has not taken away a single point, indeed, every one will be judged according to his works, as Paul asserts in Romans ii. 13, and in 2 Cor. v. 10, and in other passages. But the Lord has taken away damnation in general, that is, subjugated the powers of hell, by His coming into the world, without which 'no flesh could have been saved.' II. That the Lord has fulfilled

the law is, indeed, a truth, for by that means He alone has been made justice and righteousness, but by that he does not deliver man from the obligation of the law [of the ten commandments], for the Lord fulfils it daily in those, who shun evils as sins, and who in worship address Him alone; for those who shun certain sins, which they discover in themselves, are kept in the intention of shunning all sins as soon as they come to their knowledge. III. That the merits of the Lord are imputed to man, which doctrine is maintained at the present day, is an entire impossibility; the merits of the Lord are in general two — first that of having subjugated the hells, and second, that of having glorified His Humanity, or of having made it divine; these merits could not possibly be imputed to any man, for they are infinite and divine; but by them the Lord has acquired the power of saving all who come unto Him, who address their worship and prayers to Him, and who examine themselves, and shun all evils they experience in themselves as sins against God. IV. It is an error to address God the Father, and to supplicate Him to have mercy for the sake of His Son, and to send His Holy Spirit; this mode of worship and of supplication is directly contrary to the truth, for the truth teaches us to address the Lord alone, in whom dwelleth the Father, and through whom only can the Father be approached and worshiped; moreover, the common mode of supplicating the Father for the sake of the Son, involves a clear and distinct idea of three gods, and gives rise to the belief that the Father, Son, and Holy Spirit are three separate and distinct divine beings; if also it is asserted that by the Son His Humanity is understood, then concerning the Lord a divided idea is entertained, or an idea of two distinct beings. V. The assertion that man is justified by this

faith alone, provided he have it with assurance and confidence, is absolutely false; a plain proof of this, without adducing any others, may be seen in Romans ii. 10. In such a faith there is neither truth nor goodness, and consequently nothing of the church, nor of religion; for it is the truth of doctrine which makes the church, and the good of life which constitutes religion. VI. They say, moreover, that good works, or the goods of charity, are the fruits of this faith, whilst at the same time, not a single writer on theology has ever yet found the connexion which this faith has with good works; yea, it is positively asserted, that good works cannot even preserve or support this faith, and that they are only moral and civil actions, which do not in the least contribute to the salvation of the soul. VII. That the saying of Paul, in Romans iii. 28, on which the theology of the present day, as to salvation, is founded, is falsely understood, I have clearly demonstrated in the Apocalypse Revealed, 417.

Besides these enormous errors, there are also an infinity of others, which I omit to mention here, by which it clearly appears, that if any one produces the fruits of such a faith, he really produces the 'cockatrice' eggs,' mentioned in Isaiah lix. 5. For it is taught in the doctrines of the New Church that faith can never produce the goods, or good works of charity, as a tree produces its fruits, but that the truths which are called the truths of faith teach us how we ought to think of God, and how we ought to act towards our neighbor, and that charity receives these truths in good works, as the fruit receives the sap and juices of the tree; consequently, the fruit, or the good works, which are said to accompany the present faith, of which we have been speaking, have no other sap or juices than those contained in the confirmations of what is false, and these falsities are contained in the

supposed good works which are said to accompany that faith; of this, however, man is ignorant, but the angels perceive and know it very well. I have the honor to be, &c.

EMANUEL SWEDENBORG.

LETTERS TO THE SWEDISH AMBASSADOR, AND TO THE SECRETARY OF STATE.

To his Excellency the [Swedish] *Ambassador.*

I passed the winter at Amsterdam, and during that period published an explication of St. John's Revelation, entitled *Apocalypsis Revelata*, containing secrets hitherto unrevealed. I have sent your Excellency twenty copies of the same. Messrs. Howen and Zoon are acquainted with the captain who has the care of them. Of this work I have sent two copies to the Cardinal de Rohan, two to the Royal Society of Sciences, two to our Secretary of State, and one for the Royal Library. In the same work are inserted various memorable relations of my intercourse with the spiritual world: they are separated from the text of the work by asterisks, and are to be found at the end of the explication of each chapter. As they contain several remarkable particulars, they may probably excite the reader to their first perusal. Besides this, I have published a new method of finding out the longitude, which I discovered in my youth. Of this I send your Excellency ten copies, to communicate to those who have a knowledge of astronomy. If your Excellency pleases, should a suitable opportunity present itself, I shall esteem it a favor, if you will send two copies to the Royal Society at Berlin. I shall set out this week for London, where I purpose staying about ten weeks; and shall be informed by Baron Nolken, if the book is arrived. I remain, &c.

EMANUEL SWEDENBORG.

To the [Swedish] *Secretary of State.*

I have at last finished the explication of St. John's Revelations; circulated them round to all the universities in Holland, Germany, France, and England; and am going to send seventy copies to Stockholm, of which your honor will please to take ten, and give five to the following senators: Senator Hopken, Senator Scheffer, and Nordencrantz, Councellor of Commerce, Bishop Menander, and Bishop Serenius; the other five you will be pleased to dispose of amongst your friends. I desire the remaining sixty to be kept safe until I return home, meaning to distribute them amongst the academies and libraries in Sweden, and to clergymen qualified for a more than ordinary station. I design to present four to the court, and the remainder to the universities and seminaries in foreign parts. Sir, it will give me great pleasure to hear of yours, and your dear father's welfare. I remain, &c.

EMANUEL SWEDENBORG.

LETTERS TO THE LANDGRAVE OF HESSE-DARMSTADT, AND TO HIS MINISTER, M. VENATOR.*

To the Landgrave of Hesse-Darmstadt.

On the reception of your obliging letter, I was uncertain whether it was signed by you, most Serene Duke, or by some other person. I communicated the subject of my uncertainty to M. Venator, your minister, on his calling on me, who removed my doubt. I have deferred replying to your letter till I had received from the press the work entitled *True Christian Religion, &c.*, of which I send your most

* See Dr. Tafel's "*Samlung von Urkunden, &c.,*" or, Collection of Documents concerning the Life of Swedenborg.

Serene Highness two copies, by the stage which leaves this city every day for Germany. As to the work called *Arcana Cœlestia*, it is not to be obtained any longer either in Holland or England, all the copies of it having been sold: but as I know that there are some in Sweden, I will write to the persons who have them, to know whether they will sell them at any price. I shall communicate their answer to your Highness as soon as I receive it.

In your gracious letter you ask, how I attained to be in society with angels and spirits, and whether that privilege can be communicated from one person to another. Deign, then, to receive favorably this answer.

The Lord our Saviour had foretold that He would come again into the world, and that He would establish there a New Church. He has given this prediction in the Apocalypse xxi. and xxii., and also in several places in the Evangelists. But as He cannot come again into the world in person, it was necessary that He should do it by means of a man, who should not only receive the doctrine of this New Church in his understanding, but also publish it by printing; and as the Lord had prepared me for this office from my infancy, He has manifested Himself in person before me, His servant, and sent me to fill it. This took place in the year 1745. He afterwards opened the sight of my spirit, and thus introduced me into the spiritual world, and granted me to see the heavens and many of their wonders, and also the hells, and to speak with angels and spirits, and this continually for twenty-seven years. I declare in all truth that such is the fact. This favor of the Lord, in regard to me, has only taken place for the sake of the New Church which I have mentioned above, the doctrine of which is contained in my writings. The gift of conversing with

spirits and angels cannot be transmitted from one person to another, unless the Lord Himself opens the spiritual sight of that person. It is sometimes permitted to a spirit to enter into a man, and to communicate to him some truth; but it is not granted to the man to speak mouth to mouth with the spirit. It is even a very dangerous thing, because the spirit enters into the affection of man's self-love, which does not agree with the affection of heavenly love.

With respect to the man tormented by spirits, I have learnt from heaven that that has befallen him in consequence of the meditations to which he has devoted himself; but that, nevertheless, there is no danger to be apprehended from them, because the Lord protects him. The only method of cure for him is to convert himself, and to supplicate the Lord our Saviour Jesus Christ to succor him. I remain, with respect, &c. EMANUEL SWEDENBORG.

Amsterdam, 1771.

To the Landgrave of Hesse-Darmstadt.

I have received and read with pleasure the letter with which your Highness has honored me. I hope that the work just printed, under the title of *The True Christian Religion*, has now reached you. You may write, if you please, to the learned ecclesiastics in your duchy, to give their judgment concerning it; but I pray you to choose among them those who love the truth, and who love it only because it is the truth. If you take others, they will see in this work no light, but only darkness. That which is reported of the daughter of the Prince Margrave in Sweden, is a fiction invented by some foolish novelist, and I never even heard of it before. As to that which is related of the brother of the queen of Sweden, it

is entirely true; but it should not be regarded as a miracle; it is but one of those *memorabilia*, of the same kind as those inserted in the book just mentioned, concerning Luther, Melancthon, Calvin, and others. All these *memorabilia* are but testimonies that I have been introduced by the Lord into the spiritual world, as to my spirit, and that I converse with spirits and angels. It is true also that I have conversed with a person mentioned in the journal you cite, and, six months ago, with the deceased Stanislaus, king of Poland, in a certain society where he was, and where it was not known who he was. He made all the happiness of his life consist in remaining thus unknown in these assemblies, and in conversing there familiarly with the spirits and angels as one of them. I afterwards saw him transferred to a northern region, where I learnt that he had been called by a society of Roman Catholics, over whom he presided. In the same way, I have often conversed with the Roman Pontiff, who has lately died. After his decease he remained with me a whole day; but it is not permitted me to publish anything respecting his manner of living, or his state. You may see, if you will, what I have written in my last work, concerning the Pontiff who reigned some thirty or forty years ago. Treat favorably, I pray you, whatever has relation to the honor of God. I am, with respect, &c.

EMANUEL SWEDENBORG.

Amsterdam, July 15, 1771.

To M. Venator.

I hope that my new work, entitled *True Christian Religion*, is now in your hands, and that the two copies, which I sent at the same time to the Landgrave, have reached him. I desire to have your judgment

upon the subject there treated of, because I know, that, being enlightened by the Lord, you will there see in light, more than others, the truths which are there manifested in accordance with the Word. I send to-day my reply to the letter which his Highness, your Prince, has recently sent to me; and by his orders, I speak to him of the conversations which I have had with two personages in the spiritual world. But these conversations, as well as that between the queen of Sweden and her brother when he was living, which was made known to me by him in the spiritual world, ought by no means to be regarded as miracles; they are only testimonies that I have been introduced by the Lord into the spiritual world, and that I have been in association with angels and spirits, in order that the church, which until now had remained in ignorance concerning that world, may know that heaven and hell exist in reality, and that man lives after death, a man, as before; and that thus there might be no more doubt as to his immortality. Deign, I pray you, to satisfy his Highness, that these are not miracles, but only testimonies that I converse with angels and spirits.

You may see in the work above mentioned, that there are no more miracles, at this time; and the reason why. It is, that they who do not believe because they see no miracles, might easily by them, be led into fanaticism. I have seen two volumes, in quarto, of miracles wrought by the Abbé Deacon Paris,*

* This man was born in the city of Paris, in 1690, of a good family. He became a priest, took deacon's orders, and attached himself to the Jansenist, or high orthodox party. He renounced his inheritance, and devoted himself to poverty and labor; and at his death in 1727, was buried in the church-yard of St. Medard. In his life he had acquired a sort of celebrity, and the Jansenists made use of it after his death, to give them an advantage over their enemies, the Jesuits. Astonishing miracles took place, or seemed to take place, at his tomb, which it was impossible to account for or explain. The whole affair produced so

which are nothing but falsehoods, being partly fantastic and partly magical; and it is the same with the other miracles of the Roman Catholics. Examine, I pray you, what I have said on the subject of miracles in that work. At this day, faith will be established and confirmed in the New Church, only by the Word itself and by the truths it reveals; truths which appear in light to the reader of my last work, which is itself an indication that the Lord is present and enlightens him. For every truth contained in the Word shines in heaven; and comes down from thence into this world, to those who love truth because it is truth. I have the honor to be, &c.

EMANUEL SWEDENBORG.

Amsterdam, July 13, 1771.

ADDRESS TO THE ESTATES OF THE [SWEDISH] REALM.

We have seen above p. 102, that, "as a member of the Equestrian Order of the House of Nobles, Swedenborg took his seat in several of the Diets of the Realm," and it appears that after his spiritual illumination had commenced, he, as much as other duties would permit, took an active part in fulfilling those senatorial obligations which were incumbent upon him, as a peer of the realm. It has been so much the custom, in consequence of erroneous ideas in respect to genuine christianity, to separate what is natural from what is spiritual, that one might suppose, that Swedenborg, who is regarded by very many as the restorer, under an especial guidance of Divine Providence, of the genuine doctrines of Christianity through an enlightened interpretation of the Divine

much excitement and disturbance, that, five years after his death, the church-yard where he was buried was walled up by order of government.

Word, would remain a stranger to the civil and political matters of his own country and of the world, from the period his spiritual sight was opened to hold converse with the spiritual world, and to discern the internal or spiritual sense of the Holy Word. Swedenborg, it is true, ceased, from that period, to devote himself to those scientific and philosophical studies, which had placed him in the first rank of the learned of Europe, and he was occupied exclusively in the study of the Sacred Scriptures, and in acquiring that spiritual information concerning man after death, which is so important for him to know, and which, when properly seen and applied, tends so greatly to promote him in wisdom and happiness. Notwithstanding this new position in which Swedenborg was placed, he did not neglect a single duty as a citizen, and in this he acted in perfect conformity with the doctrines he taught.*

The following is an address which Swedenborg presented to the Estates of the Realm at the opening of the general Diet in 1761 :† —

ADDRESS.

The Estates of the kingdom having assembled for the first time this year, and the honorable deputies being at this moment engaged in their deliberations, I have the honor to wish them the most happy success, and I sincerely trust that their resolutions may be decided as unanimously as possible. I beg, at the same time, that I may be permitted to suggest the following advice :

The essential business of the honorable deputies

* See the *Doctrine of Life for the New Jerusalem*, from beginning to end.

† See *La Nouvelle Jerusalem, Revue Religieuse et Scientifique, Avril*, 1840, p. 53.

being that of examining all the facts which may be found contrary to the laws and statutes of the kingdom, to redress every wrong which concerns the public and the state, and to entrust all particular and private business to the different special deputations to which they belong, the great object of your honorable assembly is to prevent, with all wisdom and prudence, all discontent and disaffection which evil-disposed persons may have excited and fomented against the established form of our laws, and against the constitution of our government. For it is easy to discover faults and imperfections as well in the administration of a state, as in the conduct of an individual, and in the manner, in which he superintends his office, and manages his affairs; but if we were to judge of a kingdom solely according to the imperfections and faults we might discover either in its constitution or its administration, it would be exactly like judging of a citizen from the imperfections and faults we might discover in his character, leaving out of sight his virtues and usefulness; which mode of judgment would be exceedingly unjust and prejudicial to the individual in question, and inevitably bring upon him great and unmerited evil.

May I be permitted to explain and illustrate more amply what I have advanced.

I. Suppose, then, that it were proposed to discover and divulge all the defects and foibles of a man of good intentions, and very zealous for the good and prosperity of his country, by this means his honor would be certainly destroyed, and he would soon be regarded as a subject unworthy of any other consideration than that of contempt. But in order to render the subject still more clear and obvious, I will take for example the Counsellor of Commerce (M. Nordencrants), and myself. If all our weaknesses

and errors were scrupulously examined into, and then placed under the eyes of the public in the blackest colors in which they could be presented, it is evident that we should be regarded as black as crows, although I dare presume to assert, that as to our good intentions, and our sincere love for our country, we would not yield to a single individual.

II. We know that man is naturally inclined to observe the faults of others, and to divulge them abroad, and to pass a judgment upon them which is most injurious to the person in question; this is agreeable to our hereditary evil dispositions, so that each is inclined by nature 'to discover the mote which is in his brother's eye, and to neglect the beam which is in his own eye.' Proud and evil-disposed minds delight in criticising and blaming others; whereas a generous and well-disposed man, who thinks as a Christian, explains everything favorably according to circumstances, that is, he knows how to excuse those faults which are committed by error, and only to resent those which are done of design and deliberation.

III. I would observe, that the same observations apply to the public administration of government. No government is exempt from fault; the faults, indeed, of the best government are often numerous, and volumes might be written in detailing them. If, for example, I were to describe all the faults and errors which, I am informed, have been committed in England and in Holland, against justice and the real good of the country, I could fill a large volume with lamentations. The governments, however, of these two states are considered the best which, at present, exist in Europe, except our Swedish government, under which every citizen enjoys the most perfect security both as to his life, his person, and his property; no man is a slave here; and all equally enjoy, as to civil matters, the most perfect liberty.

IV. If there existed in the world a government in a celestial form, composed of men endowed with an intelligence really angelic, even this government would not be exempt from defects, but it would require constant watching; and if any one were to exaggerate its defects, its foundation might be sapped by calumny, and the disaffection, which would gradually increase, might soon cause it to be changed or annihilated; and this desire might arise even amongst the best disposed persons.

V. I would observe, that the wisest and best conducted government is that which we, at present, enjoy in our country. Everything here is wisely arranged; everything here is prudently combined, as it were, in a regular chain, for the administration of justice. From the man who occupies the most eminent position, down to the person who performs the lowest function, everything is arranged in regular order, which everybody can readily observe, if he will but consider the subject.

We here see that every provincial magistrate is subordinate to a judge, and both to the Parliament, which is submitted to the royal revision, and this finally to the General Estates of the Realm. In like manner, the sub-bailiff and the bailiff himself are under obedience to the governor of the province; this governor is responsible to the Parliament and to the Councils of the State, and these again to the Senate. The Senate, conjointly with the Parliament and all the Councils, are responsible to the four Estates of the Realm, which at every Diet appoint and establish committees to examine their conduct. Besides, every man in office must render an account to the fiscal board; and lastly, the General Estates themselves must render an account to God as their only Sovereign.

This shews us, gentlemen, that in our country

everything is so wisely ordered and arranged, according to the laws of subordination, that no person can neglect the duties of his office with impunity; and also that in every law-suit every one is sure to succeed in gaining his cause, provided justice be on his side. Nevertheless, faults cannot altogether be prevented, and abuses will spring up, often under very specious pretexts, and by false and perverse interpretations of the laws and of justice, since human weakness always prevails among the generality of men, which inclines them in the interpretation and administration of the laws to regard personal friendship, family interests, preferment, emoluments, &c. This, indeed, is a very great evil, and, alas! at the present day, common to all the governments of the world, without a probability of its being speedily and radically extirpated from any of them. But under our form of government, every one can peacefully enjoy the inestimable advantage of being in perfect security in everything concerning his life, his property, his honor, and his office, and the functions of his station. Every station enjoys its peculiar immunities and privileges, and particularly the cultivator of the land, whose fields, rendered fruitful by his labor, liberally recompense him for all the labor he expends in their cultivation. Thus no man is a slave amongst us; but whoever lives as a good and loyal citizen, enjoys here every immunity and privilege due to his character, and he is perfectly free.

VI. Lastly, gentlemen, I have the honor to entreat you to consider that what I have said should be placed as a counterpoise in the opposite scale of the balance, if it should happen that the other scale, in which all the defects of our government, and all the allegations which may have been raised against its form and constitution are placed, should be found too

preponderant. For justice is like a balance, of which indeed that instrument is the emblem; in this balance good and evil are weighed, and if we act with impartiality in respect to our government, the result will prove that the good which proceeds from its constitution is, in every respect, paramount.

Nevertheless, since your honorable assembly commences this day its labors, I sincerely wish, that it will thoroughly examine, according to justice, all the abuses which may have arisen since the last Diet, that it will redress and correct those that have arisen through error, and that it will rigorously extirpate those which have been caused by departing from justice, and by perverting the spirit of the laws. But I especially desire that the Diet will exercise a particular care in preventing and obviating those symptoms of discontent, which restless and turbulent minds would excite against the established form of our government, as well in the provinces as in the Estates of the Realm, now assembled. These useful precautions, gentlemen, will prevent you from falling in Charybdis, whilst endeavoring to avoid Scylla.

Presented to the Diet held at Stockholm, January, 1761, by EMANUEL SWEDENBORG,

Member of the Senatorial Order of the Kingdom.

APPENDIX.

No. I. p. 12.

The following memorial of Emanuel Swedenborg, concerning Charles XII. of Sweden, was printed in the Gentleman's Magazine, for September, 1754. It may, however, be proper to observe, that it was no doubt written by the author long prior to his being called to the sacred office which occupied the last twenty-nine years of his life; (which accounts for his speaking of the celebrated Charles XII. with so much greater respect than he is known to have afterwards entertained for his memory.) The editor of the Gentleman's Magazine does not state by what means he obtained possession of the article; he most probably translated it from some foreign journal, or the transactions of the Royal Academy at Stockholm; in which it might have appeared long before its publication in English.

Having been frequently admitted to the honor of hearing his late most excellent majesty Charles XII. discourse on mathematical subjects, I presume an account of a new arithmetic invented by him, may merit the attention of my readers.

His majesty observed then, that the denary arithmetic, universally received and practised, was most probably derived from the original method of counting on the fingers; that illiterate people of old, when they had run through the fingers of both hands, repeated new periods over and over again, and every time spread open both hands; which being done ten times, they distinguished each step by proper marks, as by joining two, three, or four fingers. Afterwards, when this

method of numeration on the fingers came to be expressed by proper characters, it soon became firmly and universally established. and so the denary computus has been retained to this day. But surely were a solid geometrician, thoroughly versed in the abstract nature and fundamentals of numbers, to set his mind upon introducing a still more useful computus into the world, instead of *ten*, he would select such a perfect square, or cube number, as by continual bisection, or halving, would at length terminate in *unity*, and be better adapted to the subdivisions of measures, weights, coins, &c.

Thus intent on a new arithmetic, the *hero* pitched upon the number *eight*, as most fit for the purpose, since it could not only be halved continually down to unity, without a fraction, but contained within it the square of two, and was itself the cube thereof, and was also applicable to the received denomination of several sorts of weights and coins, rising to 16 and 32, the double and quadruple of *eight*. Upon these first considerations, he was pleased to command me to draw up an essay or an *octonary* computus, which I completed in a few days, with its application to the received divisions of coins, measures, and weights, a disquisition on cubes and squares, and a new and easy way of extracting roots, all illustrated with examples.

His majesty having cast his eye twice or thrice over it, and observing, perhaps from some hints in the essay, that the denary computus had several advantages not always attended to, he did not at that time seem absolutely to approve of the octonary; or, it is likely, he might conceive, that though it seemed easy in theory, yet it might prove difficult to introduce it to practice. Be this as it will, he insisted on fixing upon some other that was both a cube and a square number, referrible to *eight*, and divisible down to unity by bisection. This could be no other than 64, the cube of 4, and square of 8, divisible down to unity without a fraction.

I immediately presumed to object, that such a number would be too prolix, as it arises through a series of entirely distinct and different numbers up to 64, and then again to its duplicate 4096, and on to its triplicate 262144, before the fourth step commences; so that the difficulty of such a computus would be incredible, not only in addition and subtraction, but to a still higher degree in multiplication and division. For the memory must necessarily retain in the multiplication table, 3969 distinct products of the 61 numbers of the first step multiplied into one another; whereas only 49 are necessary in the octonary, and but 81 are required in the denary arithmetic; which last is difficult to be remembered and applied in practice, by some capacities. But the stronger my objections were, the

more resolute was his royal mind upon attempting such a computus.

> Obstructions made him eagerly aspire
> All to surmount, and nobly soar the higher.

He insisted that the alleged difficulties might be overbalanced by very many advantages.

A few days after this I was called before his majesty, who resuming the subject, demanded if I had made a trial? I still urging my former objections, he reached me a paper written with his own hand, in new characters and terms of denomination, the perusal of which he was pleased, at my entreaty, to grant me; wherein, to my great surprise, I found not only new characters and numbers, (the one almost naturally expressive of the other) in a continued series to 64, so ranged as easily to be remembered, but also new denominations, so contrived by pairs, as to be easily extended to myriads by a continued variation of the character and denomination. And further casting my eye on several new methods of his for addition and multiplication by this computus, either artificially contrived, or else inherent in the characters of the numbers themselves, I was struck with the profoundest admiration of the force of his majesty's genius, and with such strange amazement, as obliged me to esteem this eminent personage, not my rival, but by far my superior in my own art. And having the original still in my custody, at a proper time I may publish it, as it highly deserves; whereby it will appear with what discerning skill he was endowed, or how deeply he penetrated into the obscurest recesses of the arithmetical science.

Besides, his eminent talents in calculation further appear, by his frequently working and solving the most difficult numerical problems, barely by thought and memory, in which operations others are obliged to take great pains and tedious labor.

Having duly weighed the vast advantages arising from mathematical and arithmetical knowledge in most occasions of human life, he frequently used it as an adage, that *he who is ignorant of numbers is scarce half a man.*

Whilst he was at Bender he composed a complete volume of military exercises, highly esteemed by those who are best skilled in the art of war.

No. II. p. 17.

EXTRACTS FROM COUNT HOPKEN'S LETTERS TO GENERAL TUXEN.

The late Swedenborg certainly was a pattern of sincerity, of virtue and piety, and at the same time, in my opinion, the

most learned man in this kingdom; but all these qualities, which are so many evidences of an honest, virtuous and pious life, do not, at the same time, prove, that he could not err like other men. What to my judgment may appear evident, convincing, and indisputable, may to others appear obscure, complicated, and problematical. Our intellectual faculties are so different, as well as our education and circumstances: and hence proceeds all the diversity of opinions prevailing among men, which are never to be reconciled. I agree with you, sir, in this, that the Swedenborgian system is more comprehensible to our reason, and less complicate than other systems; and while it forms virtuous men and citizens, it prevents, at the same time, all kinds of enthusiasm and superstition, both of which occasion so many and such cruel vexations, or ridiculous singularities, in the world: and from the present state of religion, (more or less everywhere conspicuous, according to the more or less free form of government,) I am perfectly convinced that the interpolations which men have confusedly inserted into religion, have nearly effected a total corruption or revolution; and when this is seen, the Swedenborgian system will become more general, more agreeable, and more intelligible than at present, *opiniorum commenta delet dies, naturæ judicia confirmat*, says Cicero. The work of God is in its composition simple, and in its duration perpetual; on the contrary, the contrivances of man are complicate, and have no lasting subsistence. Those few truths which we possess, and perhaps want in this world, are equally intelligible to the most simple as to the most profound metaphysician.

Those who take upon themselves the business of refuting the opinions of others, ought first to obtain a perfect idea of the system they mean to refute, and not catch at trifles, which, by themselves, are apparently of no consequence, but in their connexion with the whole are of importance: secondly, to be cautious of making such objections, as, with equal force, reason and authority may be urged against what is called orthodoxy.

OPINION OF COUNT HOPKEN RESPECTING THE WRITINGS OF SWEDENBORG, IN A LETTER TO ANOTHER FRIEND.

Dear Sir: The present religion is mystical and filled with paradoxes; it is as incoherent and unreasonable, as if formed for cattle, and not for rational men: agreeably to its prevailing tenets, you may perpetrate any villanies, and yet be saved. The doctrine of the priests is Polytheism. They assert that *One* is the creator of the world, and *another* the author of religion; they make all to depend upon faith and momentary

salvation. But the doctrine of Swedenborg is the most rational of all Christian doctrines, and urges as its first object, to be of good and honest principles. There are two circumstances in the doctrine and writings of Swedenborg: the first is his Memorable Relations; of these I cannot judge, not having had any spiritual intercourse myself, by which to judge of his assertions, either to affirm or contradict them, but they cannot appear more extraordinary than the Apocalypse of John, and other similar relations contained in the Bible: the second is his *Tenets of Doctrine;* of these I can judge: they are excellent, irrefutable, and the best that ever were taught, promoting the happiest social life. I know that Swedenborg has related his *memorabilia bonâ fide.* I asked him once, why he wrote and published these *memorable relations*, which seemed to throw so much ridicule on his doctrine, otherwise so rational; and whether it would not be best for him to keep them to himself, and not to publish them to the world? But he answered, that *he had orders from the Lord to publish them;* and that *those who might ridicule him on that account would do him injustice; for*, said he, *why should I, who am a man in years, render myself ridiculous for fantasies and falsehoods.* I have sometimes told the king, that, if ever a new colony were to be formed, no religion could be better, as the prevailing and established one, than that developed by Swedenborg from the Sacred Scriptures, and this on the two following accounts: 1st. This religion, in preference to, and in a higher degree than, any other, must produce the most honest and industrious subjects; for this religion places properly *the worship of God in uses.* 2d. It causes *the least fear of death*, as this religion regards death merely as a transition from one state into another, from a worse to a better situation; nay, upon his principles, I look upon death as being of hardly any greater moment than drinking a glass of water. I have been convinced of the truth of Swedenborg's doctrine from these arguments in particular, viz.: That *One* is the author of everything, and not a separate person the Creator, and *another* the Author of religion; that there are degrees in everything, and these subsisting to eternity — the history of creation is unaccountable, unless explained in the spiritual sense. We may say of the religion which Swedenborg has developed in his writings from the Word of God, with Gamaliel: '*If it be of God, it cannot be overthrown; but if it be of man, it will come to nought.*' HOPKEN.

EXTRACT FROM A NOTICE OF COUNT HOPKEN BY ONE OF HIS COTEMPORARIES. p. 77.

Baron Daniel Niclas Van Hopken, the father of Count

Andrew John, was secretary of state in the department of foreign affairs, and afterwards president in the court of commerce: a man of great abilities. Count Andrew Van Hopken, his son, was, while young, engaged in the same department with his father, and after ten years diligent application, he displayed such proofs of abilities, that he was honored with great confidence in matters of public importance. But I ought to remind you of the state of Sweden, while count Andrew prepared his memory for immortality, and I hope you will make some allowance, if I am not able to express myself with that strength, that elegance, and that clearness in English as I should wish.

Count Andrew Van Hopken as a public man was acute and prudent; as a private man, amiable and instructive. If in his life-time (says his panegyrist) truth and science, the offspring of learning, were dangerous in affairs of policy, they were, however, for him in his private life, innocent companions to whom he had a just claim, as from his infancy he had gained their confidence. Their friendship for him was the cause of his being chosen a member of several learned societies; was the cause that he visited the world with reputation; travelled through Germany, Holland, Flanders, Italy, France, and England. Truth and science travelled and dwelt with him, partook his troubles, and his pleasures; were his advisers in prosperity, his support in adversity, his safeguard in dangers. By their means he commanded veneration from respectable people, esteem from the lower, reputation amongst the enlightened, and mutual confidence from the learned. No wonder then if he loved them, and if they never abandoned him.

His learning was great, his pen manly; many of his most reputable countrymen gave him the title of the Swedish Tacitus. He was, to his last, a defender of *liberty*, and was repugnant to the present government in Sweden, which he always branded with the epithet of absolute. He was one of the institutors of the Swedish Royal Academy of Sciences, and served the Academy with his abilities for several years in the quality of its secretary: In private conversation he did not speak idle things, but always to the purpose: He did not write much for the public, but what he wrote is masterly: He was a man of fortune, but without avarice or prodigality: He had dignity in his carriage, and was of a well-favored aspect, and much beloved by his inferiors. He took leave of his high office; was some years after recalled by the present king to enter again in the senate; but seeing the *liberty* of his country in distress, he left willingly this high office, and enjoyed a philosophical tranquillity by the serenity of his temper even to the

9th of March last year, when by an apoplectic stroke, he unexpectedly left us to regret him in the seventy-seventh year of his age.

No. III. p. 104.

SWEDENBORG'S MANUSCRIPTS.

A catalogue of all the autograph manuscripts of the late Assessor the Honorable Emanuel Swedenborg, which manuscripts, together with that part of his correspondence which relates to the works published by him in print, and other documents, are delivered over to the Royal Swedish Academy of Sciences, for the purpose of being preserved in their library with that solicitude, which it is expected will be considered due to the contents of these documents, as well as to the reputation of the deceased, and the honor of his family, both now and hereafter.

Theologica.

1st. Apocalypsis, explicata secundum sensum spiritualem, ubi revelantur arcana, quæ ibi prædicta et hactenus recondita fuerunt; in 4to. Vol. 1, 2, and 3. Contains altogether 996 folios.*

2d. Index rerum in Apocalypsi revelata.†

3d. Three volumes in folio, containing probably the first sketch of the Arcana Cœlestia, which afterwards was published in print in eight volumes. The first volume contains an explication of Genesis from its commencement to chap. 35, v. 16, inclusive, in 1713 sections.

The second volume contains

‡ 1. The continuation of Genesis to its conclusion, in 1511 sections.

‡ 2. An Explication of Exodus, which commences with 1516 section, and continues to the 14th chap. v. 28, inclusive.

The third volume contains

‡ 1. A continuation of Exodus in 4450 sections.

‡ 2. An explication of the book of Joshua from section 4451 to 4636.

‡ 3. An explication of the book of Judges, 4637 to 4856.
‡ 4. " " Ruth, 4857 to 4860
‡ 5. " 1st book of Samuel, 4861 to 5039.
‡ 6. " 2d " " 5040 to 5180.
‡ 7. " 1st " Kings, 5181 to 5315.
‡ 8. " 2d " " 5316 to 5345.

* Published since the author's decease. The Academy having received those formerly in the possession of the London Printing Society, has now the custody of the manuscripts of the whole work. Posthumous.

† Translated and published. Posthumous.

‡ 9. An explication of the 1st book of Chronicles, } 5346 to
‡ 10. " 2d " Chronicles, } 5409.
‡ 11. " " Leviticus, 5410 to 6496.
‡ 12. " " Numbers, 6497 to 7648.
‡ 13. " " Deuteronomy, 7649 to 7762.

‡ 4th. One volume in folio, in which is found an explication of
‡ 1. Isaiah from page 1 to page 77.
‡ 2. Jeremiah from page 78 to page 107.

* 5th. Some sheets royal folio, bound in Turkish paper, paged from page 332 to page 370, inclusive, in which is a summary explication of all the books of the Prophets, and of the Psalms of David.

* 6th. Clavis Hieroglyphica Arcanorum naturalium et spiritualium per viam representationum et correspondentiarum, 48 pages in 4to.

7th. Six volumes royal folio, numbered on the back with Roman figures, and all bound in parchment excepting the 4th volume, which has lost its binding, but by its connexion, according to the current series of its paragraphs with the 5th, is discovered to be the fourth in order. These large books are for the greater part arranged in the form of dictionaries ; and it seems that

Vols. 1 and 2 are indexes to a part of the books of the Old Testament.

Vol. 3, is likewise an index to part of the books of the New Testament. The latter part of vol. 2, as also

Vols. 4 and 5, have the appearance of containing separate treatises and memorable relations, intended to illustrate his theological writings; but, according to the order of paragraphs thus: that the first commencement indeed is wanting ; but that the commencement of what remains is found to be made in vol. 2, beginning on the last leaf with section 206, and proceeding in retrograde order from the end of the book to about its middle, where it ends with section 972. The continuation is found in vol. 4, but commences in the middle of the book with section 913, and continues to the end of the book, where it ends with section 1789, but commences again with section 1790 at the beginning of the book, and goes on to section 3427 ; this collection afterwards runs on in vol. 5, from section 3428 to 6093.

Vol. 6, is also an extensive index, probably to some of the

‡ These are the same that Dr. Tafel has been engaged in publishing under the titles of ' Adversaria.'

* Published since Swedenborg's decease.

author's own collections or some work of his; but it must have been either written over again, or used for some particular purpose, since through the whole of this extensive book, line after line is found to be struck out.

8th. A volume of a similar kind, but without any number, which professes to contain an index to the prophet Isaiah. But the contents are found to be crossed over on every page.

9th. Another volume of similar form and binding, which may be an index to the printed Apocalypsis Revelata.

10th. An index in parchment binding, folio, to the fifth volume mentioned above, particularly to the memorable relations written there and in other places.

11th. Ten volumes in oblong quarto, parchment binding, with Roman numbers on the backs, marked from 1 to 10, inclusive, with respect to which it is to be observed, that vol. 1 bears the following inscription on its first leaf: Nomina Virorum, Terrarum, Regnorum, Urbium; and professes to be a nomenclature of names occurring in the Old Testament. Vols. 2 and 3 have the appearance of being indexes to some of his own works; and we observe that towards the end of vol. 4, commences a series of pages which continues through vols. 5, 6, and 7, and stops in vol. 8, page 1301. In vol. 9, a new series of pages is again commenced, which is continued in vol. 10, to page 462.

12th. Seven volumes of similar form and binding, which have now been numbered from one to seven inclusive, not according to any connexion discoverable in their contents, but merely for the sake of order in registering them. Of these, vol. 1 is supposed to be a liber memorialis on several technical terms occurring in the sciences; it also contains annotations and extracts from different authors, besides his own thoughts, as for example:

Correspondentia Harmonica, page 205, 220, 235, 250, 270.

Arithmetica Geometrica, p. 222.

Oratio dominica seu Pater noster, p. 224.

Harmonica Musica, p. 247.

Optica, p. 229.

The order to be observed in the greater and smaller divisions of his treatise on Œconomia Animali:

1. Regno Animali, p. 253, 262, 268.

Religio naturalis qualis and qualiter a vera degenerat, p. 258.

Representatio Oraculorum, p. 267. Contains 276 pages, and is furnished with an index.

Vol. 2. Has been discovered to be an index to Concordia pia, Lipsiæ edita, 1756, in 8vo.

Vol. 3. Contains texts of Scripture collected under certain heads, such as Apostoli, Miracula, Deus Pater & Filius, &c.

Vol. 4. Is thought to be an index appertaining to some manuscript treatise de Amore conjugiali.

Vol. 5. Contains 274 pages, and consists chiefly of blank paper; but yet contains some annotations on the council of Trent, page 3. His own Memorabilia respecting his conversation with Calvin, page 7. De Deo Salvatore Jesu Christo, page 111. Doctrina novæ Ecclesiæ in summario, page 200.

Vol. 6. Is most of it blank paper, and shows itself to be the commencement of an index of the same kind as vol 2.

Vol. 7. Contains, first an Index Partis Secundæ Œconomiæ animalis, but after that, de Messia iterum venturo, ut reducat Judæos.

A collection of passages of Scripture in 94 sections.

De Regno Dei, first in 210 sections, and then in 14 sections.

And finally, De Babylone, in 6 sections.

13th. * A small octavo in Italian binding of 134 pages, filled with memorable relations, of which all are arranged under separate heads.

14th. Three large packets, in which, according to a separate inscription on each, are laid together, probably the first systematically written Arcana Cœlestia and Apocalypsis Revelata.

15th. Novi Testamenti versio latina a Sebastiano Schmidio, in which were found several autograph annotations. Also some part of versio latina veteris Testamenti, with some autograph annotations.

16th. A packet, see No. 13, Philosophica.

Philosophica.

1st. De Magnete et diversis ejus qualitatibus, 273 pages in quarto.

2d. De Secretione Argenti et Cupri, quæ Segerarbete vocatur. 263 pages in quarto.

3d. De Sulphuro et Pyrite. 229 pages in 4to.

4th. De Victriolo elixandi. 446 pages in 4to.

5th. De Sale Communi; h. e. de Sale fossili vel gemmeo, marino & fontano. 343 pages in quarto.

6th. Geometrica et Algebraica. 279 pages 4to.

7th. Principia Rerum Naturalium ab Experimentis et Geometria sive ex priori et posteriori educta. 569 pages in 4to.

8th. Three short treatises.

1. De Spiritu animali. 24 pages.

2. De sensatione, seu de corporis passione, in 13 chapters.

* Published by Dr. Tafel as part IV. of the Diary.

3. De Actione, in 35 chapters.

9th. One volume in 4to, of 760 pages. On its first leaf we indeed find the following title: Œconomia Animalis, seu transactiones de utraque parte hominis, de cerebro, medulla oblongata et spinali, de nervis, analytice, physice, philosophice, demonstrata; but the treatise on this subject is not continuous, but dispersed and interrupted with other matter; viz.

1. Description of his travels in foreign countries, in the years 1710, p. 498 – 1721, p. 503 – 1723, p. 8 to p. 39, which afterwards is continued p. 45 to p. 49, and finally from p. 55 to p. 115. 1736, 1737, 1738, 1739, from p. 404 to p. 542, and afterwards from p. 730 to p. 733 – 737.

2. Comparatio Onthologiæ and Cosmologiæ generalis. Christiani Wolfii, cum principiis nostris, rerum naturalium, p. 41.

3. De Aquis cæmentariis Hungariæ. p. 41 to p. 46.

4. De puncti attributis. p. 49 to p. 65.

5. De Mechanismo animæ and corporis, besides several onthologica, psycologica, anatomica & excerpta variorum, from p. 116 to 495, and from p. 550 to p. 711, with an index to it from p. 712 to p. 729.

6. Description of several of his own dreams in the years 1736, 1737, 1738, 1739, and 1740. p. 730 to 733, and p. 411 to 745. These leaves have been taken out to be kept by the family itself.

10th. Several fragments of greater or smaller sizes, written in different styles, but apparently by his own hand, probably of his treatises Œconomia Naturalis, and Regnum Animale.

11th. De Sensu communi, ejusque influxu in animam, Fragment.

12th. Two short treatises, but deficient: de Musculis Faciei, & de Aure humana.

13th. Several mixed fragments, laid together in one packet, but afterwards divided into two packets. One for such as were written since 1745.

Letters and Documents.

In one packet, laid together, and numbered as follows:

No. 1. Papers arrived from London in the month of September of the present year, and probably the last written by Assessor Swedenborg's own hand.

No. 2 Projects and Memorials presented on different political occasions.

No. 3. Correspondence with and controversial writings against the deceased counsellor of commerce, Nordencrantz, and President Von Oehlreich.

No. 4. Letters from the bishop Dr. Jesper Swedberg.

No. 5. Do. From Lewis, Printer in London.

No. 6. Do. From John Hart, Printer in London.

No. 7. Do. from P. Roger, Docteur en Theologie, and Madame Johanna Corleva.

No. 8. Do. from Hekel, bookseller in Dresden.

No. 9. Do. from George Schneider, in Hamburgh.

No. 10. Do. from Joachim Wretham, in Amsterdam.

No. 11. Do. from Margarretha Ahlstrom, in London.

No. 12. Do. from Zacharias Stromberg, in Amsterdam.

No. 13. Several first draughts of letters and answers, written by himself.

No. 14. Several foreign letters, and among them some from the Academy of Sciences at St. Petersburgh, and from Ch. Wolfius.

No. 15. Letters from his relations and friends, particularly from his brother-in-law, the Archbishop Doctor Eric Benzelius, and Probst J. Unge.

No. 16. Letters from L. Baron Von Hatzel, Chev. Grand Croix de l'Ordre de St. George, together with his Excellency's the Councellor of State, Count Gustav. Bonde's letter of the 7th August, 1760, and the answer afterwards given to it by Assessor Swedenborg.

17 and 18. Letters from Herman Oberreit, Johannes Caspar, Lavater and Christian Tuxen.

19. Letters from Abbas F. C. Ottinger, of the years 1765, 1766, 1767, 1768, with which are found the first draughts of three answers.

No. 20. Four letters from different persons.

No. 21. First draughts of several letters.

No. 22. Letters from Polheim, Klingenstierna, A. Celsius, N. Shenmark, the Academies of Upsala and Abo, and several bishops.

No. 23. Powers of attorney-general, and special, as well as other documents relative to Assessor Swedenborg's private affairs.

Stockholm, the 27th of October, 1771.

On the part of the heirs of Swedenborg,

E. WENNEBORG,
C. BENTZELSTIERNA.

We learn from the Report of the London Printing Society for 1811, that nine manuscripts, lately in possession of Rev. M. Sibly, have been obtained from Miss Sibly; "of which three volumes are in Swedenborg's hand-writing. The first is a portion of his Diary, now bound up in two volumes, in

parts. . . . The next is of a thin foolscap size, and is an index of the subject matter of that portion of the Diary which we have. The remaining volume of original MSS. is of a thin small ledger size, containing extracts from, and references to passages in the Old and New Testament. The Diary contains 494 pages besides 3 leaves. The volume commences with page 3, n. 3428, and the numbers cease with n. 6096, on page 488. The first date is 2d Oct. 1748, and occurs at n. 3440, and the last is 22d Jan. 1762, at the end of n. 6019. Of the Diary, so far at least as the 23d line of n. 5589, page 3791, we have among the MSS. a complete copy in Mr. Chastanier's hand-writing. There is another volume (similar in size) written by Mr. Chastanier, which relates to a former portion (which we have not got) of the Diary. There are three indexes to this copy.

The other copies of Swedenborg's MSS. are a copy by Mr. Nordenskjold of separate memorabilia, without numbers, chiefly of the condition of eminent persons and sects. It fills 203 pages.

Next a copy of the treatise on Charity; the Canons of the New Church; and the treatise concerning the Lord, lately published. There are besides several sheets copied from Swedenborg by some other person. 1st. Colloquia cum Angelis, in 17 sections. 2d. Two or three pages of heads, some similar to, and others the same as that on page 8, of the printed continuation of the Coronis to the True Christian Religion. 3d. Invitatio ad Novam Ecclesiam, in 59 numbers. 4th. Coronis seu Appendix ad veram Christianam Religionem (continuation of.) There is a copy by Mr. Chastanier of a part of the Canons above-mentioned. There is also a separate Index Rerum, made by Mr. Sibly of that portion of the Diary which the Society now has.

The MSS. in the possession of the Printing Society, a part of which are represented as having been "abalienated from the collection by being loaned in trust and confidence to two members of the Academy" at Stockholm, have been consigned to that body. But the Printing Society is allowed "full and free permission to copy and print all those MSS. it being the opinion of the Academy that the intention of Swedenborg and his executors could never have been to consign them to oblivion, by depositing them in the custody of the Royal Academy." (Letter of Jac. Berzelius, 19th May, 1842.)

The MSS. left England the 15th of October, 1842; those for the Royal Academy, were, besides the Apocalypsis Explicata, sixty-four volumes and pamphlets, published by the Society. Those for Dr. Tafel were eleven MSS. from origi-

nals in the hand-writing of Swedenborg, and seven volumes of copies by Nordenskjold, Chastanier and Sibly.

A part of Swedenborg's Itinerarium, or journal kept upon his scientific journeys, has been published, and other portions for the years 1710, 30, 36, and 39, are now in the possession of Dr. Tafel, and will probably be printed. (Letter to J. H. Wilkins, April, 1844.)

Dr. J. F. Svedbom, Librarian of the Royal Academy of Sciences at Stockholm, undertook an investigation of such of Swedenborg's manuscripts as were preserved in that Library, for the purpose of replying to Mr. J. J. G. Wilkinson's question, *Whether the MSS. of Swedenborg enumerated in the Preface*, (pp. xiii. and xiv.) *to the Animal Kingdom published by him, are to be found in the Library?*

I. "*Fragments on the subject of the Economy of the Animal Kingdom, and on the subject of the Animal Kingdom itself, among which there is a treatise on the Parts of Generation in both sexes, and on the Process of Generation.*"

In reply to this, Dr. Svedbom says, "Among Swedenborg's manuscripts preserved in this library, there is one in folio, the title of which, a considerable portion of the beginning, and the end, are wanting; but the matter seems to agree with the title given above. This book contains various treatises, each with some number and title prefixed to it. The leaves are not regularly numbered, but distinguished in some cases by numbers, in others by letters." He then enumerates the treatises,* several of which are on the above-named subjects.

Dr. Svedbom's account proceeds, "The heirs of Swedenborg, who delivered his books and manuscripts to the Royal Academy of Sciences, in the catalogue which accompanied their letter of donation, state that the treatises are fragments of the books entitled *Œconomia Naturalis* (so they write it) and *Regnum Animale*.

II. "*The Animal Economy (consisting of Treatises respecting both Parts of Man, respecting the Cerebrum, the Medulla Oblongata and Medulla Spinalis, and respecting the Nerves,) considered analytically, physically and philosophically.* pp. 760."

There is a book in 4to having this title, but the title is crossed out with the pen, and does not seem to correspond with the contents of the book. Thus the latter contains, in various places, the Author's Diary [Itinerarium] from 1733 to 1739, with a brief description of his Travels, from 1710, written partly in Latin, partly in Swedish; also extracts from various authors on physical and philosophical subjects; a Treatise

* N. J. Magazine, February, 1844, p. 234.

on the Mechanism of the Soul and the Body, (respecting which see below, 3,) &c. It appears from the catalogue mentioned above, that this volume once contained 760 pages, whereas now it contains only 714.

(Respecting the treatises which we have elsewhere, written by Swedenborg, *on the Cerebrum, &c.*, see below, under the head "Additions," I. and II.)

III. "*The Mechanism of the Soul and Body.*"

The treatise to which this designation refers, is found in the volume last mentioned, of which it occupies p. 116 to 131. It is written, in places, in a hand somewhat difficult to read. From the kind of writing I should infer, that this treatise is only a sketch, [adumbrationem] not digested into the form of a fully developed work.

IV. "*The Animal Spirit*, p. 24."

V. "*Sensation, or the passional state* [passione] *of the Body*, chap. xiii."

VI. "*Action*, chap. xxxv."

In the same 4to volume, (2) we find these three little treatises, as well as certain others. The first, *on the Animal Spirit*, is in 24 pages, and xiii. chapters. The second, *on Sensation, or the passional state of the body*, is in 11 pages and xiii. chapters, but it ends with the heading, chapter xiv., which would lead one to suppose that the subject was not finished. The third, *on Action*, is in 30 pages and xxxv chapters, and appears to be complete. These little treatises are easy to read and make out.

(Respecting the other treatises that are contained in the same book, see Addition III.)

VII. "*General Sense, and its influx into the Soul.*"

I find this title given in the catalogue already referred to, as belonging to some "Fragment" preserved among the Manuscripts of Swedenborg; but in the course of my examination I have not been able, at this time, to discover any such treatises in any of the manuscripts.

VIII. "*The Muscles of the Face.*"

IX. "*The Human Ear.*"

There are two treatises, having the above titles, both contained in one volume folio.

The treatise *on the Muscles of the Face* contains 13 pages, and various chapters, headed separately, (as for example, *the Muscles of the Middle Region of the Face; the Muscles subservient to the Nose, &c.*) This treatise, however, has not the appearance of being fully carried out, but seems rather to contain the outline of some projected dissertation. It is closely written.

The other treatise, *on the Human Ear*, is in 11 pages. It appears, however, that this treatise, although written by the hand of Swedenborg, is not of his composition, but consists only of certain excerpts from a work by J. F. Cassebohm. (*Tractatus VI., de Aure Humanâ, Halæ*, 1735.) But there are two manuscript treatises by Swedenborg himself, on the same subject, in other parts of this collection, but with different titles. The one, *on the Ear and Hearing*, of which mention was made above (1); the other, with the slightly different titles, *on the Ear and the Sense of Hearing*, and which latter is found in the volume of which we are at present speaking.

(Respecting this second treatise, see addition I.)

Dr. Svedbom gives further accounts under the head of "Additions," from which we extract the following.* "While occupied in scrutinizing the manuscripts of Swedenborg, I chanced upon a manuscript, with neither title nor termination, but which nevertheless powerfully arrested my attention. Like many others in the library catalogues, this book was classed under the general title, "Anatomica et Physiologica. Throughout, as I perused it and considered its contents, I was led to the notion that it contains a *continuation of the Animal Kingdom, unknown to exist, so far as I am aware, up to the present time.* . . . . This book is in two hundred and forty-one closely-witten folio pages. It begins with p. 1. *Prologue*, the subject-matter of which is remarkably similar to that of the prologue prefixed to the Animal Kingdom, Part III. (London, 1745,) although the two do not coincide *verbatim*: the manuscript prologue being much fuller and longer than the other. The treatise which follows, from p. 3 to p. 241, seems to embrace not only the sum of those details that are contained in the *Animal Kingdom*, Part III. (briefly stated, however, and only the results indicated), but also a great part of those particulars which the author, in the index of contents of the whole work, prefixed to Part I., promised the reader, that he intended to treat of; but which he did not develop in the three parts which he himself published. In proof of this we have the following titles, which are prefixed to the several treatises. After the Prologue, which stands n. 1, we come to II. *The common trunks of the carotids; The external common branch of the carotid; The first external branches of the carotid; The other external branches of the carotid;* (These subjects occupy pages 3–11.) III. *The sense of taste, and the tongue; Sense in general;** *The sensorium of taste in general and in particular*, (p. 12–31). IV. *The sense of smell*, (p. 32–43.*) *The sense*

* N. J. Magazine, vol. xvii. pp. 236, 237, 238.

of touch and the various layers of the skin [cuticulis] (p. 44–60.) *The ear and the sense of hearing*, (p. 61–83, with additions on p. 99.) *The eye and the sense of sight* (p. 84–121,) in which we have various sub-titles, for example: *Light and colors; The muscles of the eye; the coats of the eye*, &c. Next follow, commencing from p. 122, *Physical and optical experiments*, whether by Swedenborg. or extracted from the writings of other authors, I cannot say; *Epilogue on the senses, or on sensation generally*, (p. 129–150.) And afterwards, *In brief — A general statement of the subjects of sensation and affection*; (p. 150–159.) Next, *A continuation respecting harmonic or musical laws*, (p. 160–187,) in the course of which we have *Speech*, (p. 185–187.) Then, *The understanding and its operation*, (p. 187–196.) Last, an *Index* to the preceding, covering four pages, but which are not numbered. Then follows, *Preface to the part on the cerebrum, but prefixed immediately to the first chapter*, (p. 198–202); also Chap. I. *The brain, its structure and motion, and sensation generally*, (p. 202–204.) The following heads occur on the last page (204): Chap. II. *The cranium, and the bones of the cranium.* Chap. III. The dura mater, and the power of production, and so forth, — without any development of the subjects indicated. There is next a continuation of the dissertation on *The structure of the brain*, (p. 206–209); *The functions of the brain*, (p. 209–232); and a *Summary statement of the same*, (p. 232, 233); *The dura mater*, (p. 234–241.)

The several treatises to which the above titles refer, do not appear to be finished productions, fully reasoned out, but rather to be outlines, which the author intended to develop further at a future time, and digest into formal dissertations. Notwithstanding this, the author's opinion, unless I am mistaken, is for the most part sufficiently unfolded to be perfectly apprehensible.

The style of treatment is that peculiar to Swedenborg. . . . Unless I am deceived, there is reason to hope that this book, in conjunction with that mentioned above, contains many things which will hereafter prove supplementary to his *Animal Kingdom*. II. It will be recollected, that the subject-matter of the manuscript entitled *The Brain*, &c. (2) greatly disappoints the expectation raised by that title. On the other hand, from what has just been said, it appears that another volume lately mentioned presents the disappointed and almost unhoping reader with a dissertation on the brain and its functions. But as this dissertation, like all the others in the same book, seems to give nothing more than an outline of some future treatise, it will perhaps be agreeable to the reader to be in-

formed, that I have found *two other books*, which seem to contain *a development of the subject of the brain*, accurately written out.

III. In the manuscript mentioned above, (4–6), we have "The red blood," (p. 24, chap. xxiii.); "The origin and propagation of the Soul," (p. 6, chap. iv.) At the end of the same manuscript a longer treatise begins, but both its title (p. 1, 2) and the continuation are wanting. After a short preface, which occupies the 3d and 4th pages, we read on the 5th page the following:

"*Treatise I. The Soul, and the Harmony between it and the Body, considered generally.*"

The work begins with these words: "The mind never really acquiesces in any system concerning the intercourse and harmony between the mind and the body, that supposes the existence of an unknown and incomprehensible somewhat," &c. The treatise ends on p. 80, in the middle of a sentence. The leaf containing p. 7 and 8 is wanting. In the preface at the beginning, the author says: "Kind reader, I was long in doubt whether to bring together in one volume the result of all my meditations on the soul and the body, and the mutual action and passion of the two, or whether to divide my work into separate numbers and treatises, and to publish them one by one in the shape of Transactions."

No. IV. p. 76.

DR. BEYER'S "DECLARATION."

[We regret that we cannot insert this entire, but as its length would carry us beyond our limits, we can only make a few extracts.]

Having been from my infancy watchful respecting the established form of doctrine, and zealous for its protection, of which some of my poor attempts in writing are proofs, it happened about four years ago that I met with some of Assessor Swedenborg's works. His mode of writing on theology at first appeared to me incomprehensible, and without interest; but being led forward by curiosity to peruse about half a volume with calm attention, I discovered important reasons to form a resolution not to desist until I had perused the whole of his writings on that subject: and, may I be permitted to observe with the most profound submission, that notwithstanding I devoted to the perusal of them every moment that could be spared from the duties of my official situation, by which I was enabled to read some of them over and over, still could I wish to be allowed to weigh them many years longer, in order to

qualify myself to give a mature account of their important contents. The theological works of Assessor Swedenborg are all printed, in large quarto, in Latin.

Convinced by experience, I must in the first place observe, that no man is competent to give a just and suitable judgment of those writings, who has not read them, or who has read them only superficially, or with a determination in his heart to reject them, after having perused, without examination, some detached parts only: neither is he competent who rejects them as soon as he finds anything that militates against those doctrines, which he has long cherished and acknowledged as true, and of which perhaps he is but too blindly enamored; nor is he competent, who is an ardent, yet indiscriminating Biblical scholar, that, in explaining the meaning of the Scriptures, confines his ideas to the literal expression or signification only: and lastly, neither is he competent, who has altogether devoted himself to sensual indulgences, and the love of the world.

But, on the other hand, the *lover of truth*, whose head and heart are free from the foregoing shackles, — who will impartially *try the spirits, whether they are of* God, (1 John iv. 1.) and who prays to the Lord for illumination, will discover many remarkable circumstances in the works of this enlightened author which give them a claim on his attention. For instance, though it is now twenty years since they were first published and spread abroad amongst most of the European states, universities, libraries, and learned men, they stand, as far as we know, without a single refutation to this hour, if we except some partial reviews, filled with crude and calumniating judgments, and void of all rational arguments. It will also be seen, that there beams forth throughout the writings of Assessor Swedenborg the most satisfactory evidence of his intimate acquaintance with the Hebrew, Greek, and Arabic languages, to say nothing of the Latin; and a most abundant illustration and corroboration of the subjects he treats of, from all the commendable and useful sciences; — such as philosophy in its deepest and most exalted recesses, mathematics, astronomy, chemistry, experimental philosophy, natural history, architecture, history, *and above all, anatomy.* And further, throughout all his works, there is discoverable a complete harmony, an uninterrupted order in the subjects, and such a coherence in their proofs, as links them together in as close a connexion as those of any mathematical demonstration: indeed, when viewed by those who are willing to accompany the author in his chain of evidence, they are such as must carry conviction to every candid mind. It will

likewise be discovered, that the fundamental opinions with which the author first sets out are the same throughout, and are proceeded upon in the other works, which everywhere harmonize and agree with them. In short, it will be found, that in the whole history of learned men no example can be produced, which can, in all the above considerations, be compared with that of our author.

To proceed briefly, yet explicitly, to the subject of the author's *experience and intercourse with the spiritual world*, and as to what he has seen and heard therein; respecting which it may be affirmed, that a confidence in the reality of what he has thus seen or heard, will be the natural result of an acquaintance with, and an acknowledgment of, the fundamental principles of his system. For proof of some of the ideas suggested in the author's works, — such as of that concerning the sun in heaven, that it is the essential Love and Wisdom proceeding from the Lord; that it is the origin of every good and truth; that the genuine human principle originates in it; also, that the will and the understanding are the essentials of man, and that they are the receptacles of good and truth; that without the senses, internal and external, there can be no perception of life; that life and the senses do not exist except in proper organic forms; that the kingdom of the Lord is, from the greatest to the least, a kingdom of ends and uses; besides many other general ideas, of which a complete knowledge may be obtained; see the volume treating of the *Wisdom of Angels concerning the Divine Love and Wisdom*. It may be observed, how little mankind have hitherto been able to form, in any degree, a precise idea respecting the eternal world! With what delight then ought we now to learn what has hitherto been unknown, and even supposed impossible to be known! The more these truths are examined, the more they will be found to harmonize with the accounts given us in the Holy Scriptures, where these subjects are represented to view in the general literal meaning, but are more particularly contained in the *spiritual* sense.

I do not, with all due submission, think it necessary to touch upon those titles which have been unthinkingly bestowed upon the author, — such as fanatic, visionary, enthusiast, and several others, dismissing them, as applied to so enlightened a servant of the Lord Jesus, as names without any acknowledged meaning, only reminding those who so apply them of the words of Peter, "*That they speak evil of the things that they understand not.*"

In obedience, therefore, to your Majesty's most gracious command, that I should deliver a full and positive "Declara-

tion" respecting the writings of Swedenborg, I do acknowledge it to be my duty to declare, in all humble confidence, that as far as I have proceeded in the study of them, and agreeably to the gift granted to me for investigation and judgment, *I have found in them nothing but what closely coincides with the words of the* LORD HIMSELF, *and that they shine with a light truly divine.*"

No. V.

TESTIMONY OF THE CELEBRATED OBERLIN, OF THE BAN-DE-LA-ROCHE, OR STEINTHAL.

[This testimony is extracted from an account given by the Rev. J. H. Smithson, who visited the worthy and exemplary Oberlin at Ban-de-la-Roche two years prior to his death. It was published in the *Intellectual Repository*, for April, 1840.]

On entering the house (of Oberlin) I was met by the venerable pastor, then in the eighty-fourth year of his age. I presented my letters of recommendation, and he immediately saluted me with a cordial welcome, and, taking me by the hand, led me into his apartment. He seemed to feel a deeper interest in my visit, from the circumstance of my being an Englishman. The numerous benevolent societies in England had always excited his admiration at the extraordinary efforts made to benefit our race, and to distribute the Word of God in all languages for the healing of the nations, and a visit of one of the sons of Britain, who took an interest in these beneficent undertakings, seemed a peculiar treat to one who for nearly sixty years of his life, had devoted himself so zealously to the accomplishment of those objects, which the religious and philanthropic societies of Britain contemplate. The stature of Oberlin was tall and well-proportioned, and the weight of four score years and upwards, had scarcely caused his person to bend; his sight was not dim, and he appeared to enjoy the use of his faculties unimpaired; but the energy that formerly actuated him, had abated in its vigor, like the rays of the summer's sun, when verging to the distant west. His countenance was very expressive, and full of that energetic appearance, which is the characteristic of firmness and greatness of soul.

Having received a few explanations from Oberlin respecting the diagrams, models, &c., which I observed in his library, I prepared myself to converse with him on things of a more exalted character — on his manner of perceiving the truths of the Word, as well as his conceptions respecting the realities

of heaven, and the spiritual state of man in general. I at once asked him whether he had read any of the works of Swedenborg? Without replying, he immediately reached a book, and clapping his hand upon it, expressive of great satisfaction, told me, that he had had this treasure a great many years in his library, and that he knew from his own experience that everything related in it was true. This treasure was Swedenborg's work *On Heaven and Hell*. As I had lately become acquainted with the theological writings of the enlightened Swedenborg, and as Oberlin was almost the only person I had met with who had any knowledge of those writings, I was, of course, highly delighted to meet with a man, whose name was universally honored, and whose life and character were considered as a bright example of every Christian virtue. The great weight which accompanied the name of this good man, and the approving declaration he had already made respecting one of the most important works of Swedenborg, materially strengthened my convictions of the truth of his claims to universal attention. I accordingly felt the deepest interest in conversing with Oberlin on the subject of Swedenborg's theology, and the amazing spiritual intelligence displayed in his writings, and inquired how it had happened, that he had arrived at convictions so solid respecting the facts and truths contained in the work *On Heaven and Hell*. He replied, that when he first came to reside as a pastor among the inhabitants of Steinthal, they had many superstitious notions respecting the proximity of the spiritual world, and of the appearance of various objects and phenomena in that world which, from time to time, were seen by some of the people belonging to his flock. For instance, it was not unusual for a person who had died to appear to some individual in the valley. This gift of second sight, or the opening of the spiritual sight, to see objects in a spiritual state of existence, was, however, confined to a few persons, and continued but a short period, and at different intervals, of time. The report of every new occurrence of this kind was brought to Oberlin, who at length became so much annoyed, that he was resolved to put down this species of superstition, as he called it, from the pulpit, and exerted himself for a considerable time to this end, but with little or no desirable effect. Cases became more numerous, and the circumstances so striking as even to stagger the skepticism of Oberlin himself. About this time, being on a visit at Strasburg, he met with the work *On Heaven and Hell*, which a friend * recommended him

* I think I have heard, that this friend was the celebrated Dr. Jung-Stilling, with whom Oberlin was very intimate.

to peruse. This work, as he informed me, gave him a full and satisfactory explanation of the extraordinary cases occurring in his valley, and which he himself was, at length, from evidences which could not be doubted, constrained to admit. The satisfactory solution of these extraordinary cases afforded great pleasure to his mind, and he read the 'treasure,' as he called it, very attentively, and with increasing delight. He no longer doubted in the nearness of the spiritual world; yea, he believed that man, by virtue of his better part — his immortal mind — is already an inhabitant of the spiritual world, in which, after the death of the material body, he is to continue his existence for ever. He plainly saw from the correspondent relation existing between the two worlds, that when it pleased the Lord, man might easily be placed, by opening his spiritual senses, in open communication with the world of spirits. This, he observed, was frequently the case with the seers mentioned in the Old Testament; and why might it not be so now, if the divine Providence saw fit, in order to instruct mankind more fully in respect to their relation to a spiritual state of existence, and to replenish their minds with more accurate and copious views respecting heaven, the final home of the good, and hell, the final abode of the wicked.

This conversation of Oberlin's seemed highly reasonable and delightful; and I inquired further, by what means he had arrived at convictions so solid respecting the truth of Swedenborg's statements and descriptions concerning the world of spirits, and heaven and hell. He replied, that he himself had had ocular and demonstrative experience respecting these important subjects, and that, strange to say, he had come into that state of open communion with the world of spirits, which he had formerly considered as a rank species of superstition, and which he had endeavored to extirpate from the valley. He observed, that the inhabitants of that mountainous district had always been notorious for this peculiar kind of spiritual experience, and in this respect much resembled the highlanders of Scotland, of whom he had heard and read similar accounts. He, therefore, could readily understand Swedenborg's case, who, for most useful and salutary purposes, was mercifully permitted to enjoy an open intercourse with the world of spirits, during so many years of his life, in order to instruct mankind in respect to subjects of the greatest moment to wisdom and happiness, and of which they are so deplorably ignorant: with regard to himself, however, he had only had glimpses, as it were, into the spiritual world, which continued only for short periods, and at distant intervals; and if he had not read Swedenborg's work, he could not rationally and sat-

isfactorily have explained to himself the various objects and phenomena he had beheld.

From seeing, as explained by Swedenborg, that the Lord's kingdom is a kingdom of uses, Oberlin resolved all the exertions and operations of his life into one element — USE. He taught his people, that to be useful, and to shun all evil as sin against the Lord, *in being useful*, is the truly heavenly life.

I afterwards was eager to embrace the opportunity of enjoying some conversation with Oberlin on the spiritual sense of the Word. But in this matter I was disappointed; he acknowledged that the Word has a spiritual sense; but his knowledge of it seemed scanty and obscure. He told me, he regretted that he had never been able to procure Swedenborg's works, in which the Word is explained as to its spiritual sense, these works not having been translated either into French or German, and the Latin copies being so scarce, that he could never procure them. The works of Swedenborg which he possessed, were the *Heaven and Hell*, *Divine Love and Wisdom*, *Divine Providence*, and, if I mistake not, a German translation of the *Earths in the Universe*.

The different biographers of Oberlin have carefully concealed his predilection for the writings of Swedenborg; they all agree, however, that he had peculiar views concerning heaven and hell and the human soul.

No. VI. p. 63.

[We add an interesting memoir of Swedenborg, by one who knew him intimately, of which but an imperfect copy has been hitherto published. A translation from the original Swedish into German was sent to Dr. Tafel, and by him inserted in his magazine, from which we have had a translation into English made for this work.]

A MEMOIR OF THE LIFE OF EMANUEL SWEDENBORG, BY HIS CONFIDENTIAL FRIEND, CARL ROBSAM, DIRECTOR OF THE BANK OF SWEDEN.

Assessor Emanuel Swedenborg, well known throughout Europe for his literary labors, died in London, March 29, 1772, in his eighty-fifth year. The Royal Academy of Science in Stockholm, on the 7th of December, 1772, caused an appropriate address to be delivered in honor of him.

Posterity will desire to know how this good man conducted in his domestic relations and in his intercourse with those around him; but since the death of his two only servants, an

aged gardener and his wife, very few remain with whom he lived on terms of familiarity, or to whom he spoke of his intercourse with the spiritual world.

As I enjoyed the great privilege of being often admitted to his house as a friend, and often enjoyed his society abroad, in company with my relatives as well as by myself, I have been requested by a most respectable person, to describe what I can recollect to have seen or heard concerning him.

Adjoining Swedenborg's house was a garden in the form of a square, about the length of a stone's throw. His own room or study was also small, and contained nothing elegant. It was all he wanted, but would have satisfied few other men.

Although a man of extensive learning, his study contained no other books than the Hebrew and Greek bibles, with indexes of his works written by his own hand, whereby he was saved the trouble of looking through all he had written when referring to certain passages.

Swedenborg often labored through the whole night, and had no stated periods for employment or repose. He said, "When I am sleepy I go to bed."

From his only servant, the old gardener's wife, he required no services excepting that she should make his bed and bring a large pitcher of water to his study daily. He generally made his own coffee at the fire in his study, and drank it often day and night, made quite sweet with sugar. When he remained at home, his dinner was a small loaf or roll, and boiled milk. He took neither wine nor any other heating drink, and seldom eat anything at night. When in company he would eat with the company and drink wine, but always very moderately.

Many persons visited his house out of curiosity to see so remarkable a man. For their entertainment, in the year 1767 he had a handsome summer-house erected, with two wings. In one of these wings he had his valuable library placed, and in the other the gardening tools were arranged. He afterwards had two other summer-houses erected. One of these, in the middle of his garden, was built after the model of one he had seen at a nobleman's seat in England. The other was outwardly in the form of a square, but could be turned into an octagonal room by folding back the doors across the corners. To add to the amusement of his visiters and their children, he also had a labyrinth constructed in a corner of his garden, and a secret door which on being opened, discovered another door with a window in it. This door and window appeared to open to a beautiful garden beyond, containing a shady green arcade with a rich cage hanging under it; but the window

was a mirror and presented to the eye only a reflection of the objects around.

In front of his house he had a small garden which gave him great pleasure. It was ornamented with figures of animals and other things, cut in box after the Dutch fashion. It cost a considerable sum annually to keep this garden in repair: but in the last years of his life he neglected it, and it went to decay. He always gave the whole income of his place to the gardener.

From winter to spring he kept a fire constantly in his study, where he often made coffee, which he drank frequently night and day, without cream. This habit rendered it necessary that he should always have a fire at hand, in addition to the circumstance that he had no regular time for sleep.

His sleeping room was always cold, and in the depth of winter he used three or four English blankets on his bed. But I recollect one winter when he was so cold that he was obliged to have his bed moved into his study.

As soon as he awoke he went into his study, where he kept glowing coals, and had ready the means of kindling a quick fire of dry wood and birch-bark. He kindled his own fire and immediately sat down to write.

In his saloon stood the marble table, which he afterwards gave the College of Mines. This room was neat and conveniently arranged.

His dress was very simple, but neat and convenient. During the winter he wore a garment of reindeer skins, and in summer a study-gown, both well worn as became a philosopher.

It sometimes happened that when he prepared to go out, without the observation of his people, some singularity might be observed, denoting that his mind was occupied with other things than his personal appearance. For instance, I once saw him at my father's, where he was invited to dine, with one shoe-buckle of plain silver, and the other set with precious stones. A young lady in company laughed and jested not a little on the circumstance.

Swedenborg could not talk fast without difficulty, and when he attempted it was apt to stammer, especially when he spoke in a foreign tongue; of which, beside the learned languages, he understood French, English, Dutch, German and Italian; in each of which countries he often travelled.

He spoke very deliberately, and it was a great pleasure to sit with him at table. As soon as he began to speak all conversation ceased, and the slowness of his delivery served to increase the curiosity of the listeners.

At first he spoke freely of his visions and the revelations made to him of the spiritual sense of the holy scriptures; but this displeased the clergy, and they raised a cry against him of heretic and madman. After this he became more reserved in mixed companies, and more cautious at all times, lest he should give occasion for the ill-disposed to abuse the truths they were not able to receive.

I once turned to the rector of the parish where I lived, an old and faithful minister, and asked him what he thought of Swedenborg's visions and explanations of the bible. The venerable man answered mildly, "God be judge of those matters;" but I cannot think Swedenborg such a man as many believe him to be. I have myself conversed with him when we have met in company, and I am convinced that he is a good man.

It was remarkable that Swedenborg never attempted to make proselytes, nor ever pressed upon any one his explanations of the Word. In a conversation with him, I once asked whether it would be possible for any other man to attain to the same degree of spiritual light which he enjoyed. He answered, "take good heed upon that point. A man lays himself open to grievous errors when he tries by barely natural powers to search into the mysteries of the spiritual world."

He further said that it was to guard us against such dangers that the Lord taught us to pray, "*lead us not into temptation*," which meant that we are not allowed, in the pride and self-confidence of our own natural understandings, to doubt the divine truths of revelation. "You know," said he, "how often students, especially theologians, who have penetrated deeply into useless knowledge, have become insane." He added, "I never thought to be brought into the spiritual state in which I am; but the Lord has set me apart for the purpose of laying open the spiritual meaning of the prophets and the Revelation made to St. John. Before that time my attention was turned to the natural sciences, such as chemistry, mineralogy, and anatomy." This led me to ask how and when it was given him to see and hear what was done in heaven and hell. To this he gave me the following answer.

'I was at London, and one day dined rather late by myself, at a boarding-house, where I kept a room, in which at pleasure I could prosecute the study of the natural sciences. I was hungry, and eat with great appetite. At the end of the meal I remarked that a vapor, as it were, clouded my sight, and the walls of my chamber appeared to be covered by frightful creeping things, such as serpents, toads, and the like. I was

filled with astonishment; but retained the full use of my perception and thoughts.

'The darkness attained its height and then passed away. I then perceived a man sitting in the corner of my chamber. As I thought myself entirely alone, I was greatly terrified, when he spoke and said, "eat not so much!" The cloud once more came over my sight, and when it passed away I found myself alone in the chamber. This unexpected event hastened my return home. I did not mention the subject to the people of the house; but reflected upon it much and believed it to have been the effect of accidental causes, or to have arisen from my physical state at the time. I went home; but in the following night the same man appeared to me again. He said, "I am God the Lord, the Creator and Redeemer of the world. I have chosen thee to lay before men the spiritual sense of the holy Word. I will teach thee what thou art to write." On that same night were opened to my perception the heavens and hells, where I saw many persons of my acquaintance of all conditions.

'From this day forth I gave up all merely worldly learning, and labored only in spiritual things, according to what the Lord commanded me to write. Daily he opened the eyes of my spirit, to see what was done in the other world, and gave me, in a state of full wakefulness, to converse with angels and spirits.'

Swedenborg seldom went to church; partly because what he heard there was at variance with the revelations made to him, and partly on account of the disease of the stone, which troubled him. He also absented himself from the holy supper, and during the sitting of the imperial diet, in 1760, two bishops, who were his relatives, remonstrated with him in a friendly manner upon the subject. Swedenborg answered, that religious observances were not so necessary for him as for men differently situated; for since he had been called by the Lord, he was associated with angels and heavenly spirits. They represented to him that his attendance upon the rites of religion set a good example for others, of which he suffered himself to be persuaded, and partook the holy supper at a church, which after the fire in 1759, was temporarily fitted up for the congregation of St. Mary's Church.

Some days previous he asked his old domestics what clergyman he should go to, to perform that holy rite; for he was not much acquainted with the preachers. The elder chaplain was mentioned. "No," said Swedenborg, "he is a passionate man, and a fiery zealot as a preacher; I have heard him thundering from the pulpit with little satisfaction." The

assistant chaplain was next mentioned, who was not so well beloved by the congregation. Swedenborg answered, "I prefer him to the other, for I have heard he speaks what he thinks, and by that means he has lost the good will of his people, as generally happens in this world."

Swedenborg once told me the reason why no clergymen, excepting Dr. Beyer, were willing to receive his expositions of the holy Word. "It comes from this," said he. "During their collegiate course they are daily strengthening and confirming their belief in faith alone, and as soon as a man begins to confirm himself in evil he sees it as evil no longer; but becomes every day better satisfied with it, and thus fixed in his perversity. Moreover even though they should believe in the truth, their ambition, self-love and interest are in the way of their acknowledging it openly."

I had this conversation with Swedenborg, after he had received his last visit from the celebrated divine, Dr. Rutstrom, who died in confinement at the castle in Stockholm, soon after the revolution in 1772. Swedenborg said, "Rutstrom knows the truth, but his life and actions bear witness that he is more attached to the Moravian faith, in which he has so long strengthened himself." He added that it was generally the case with the priests of all religions that after they had confirmed themselves in their creeds, they could not be brought to forsake even the most extravagant of their opinions.

The chaplain of the Russian embassy, Oronoskow, who came to Stockholm with the Russian minister, count Osterman, was a monk of the order of Alexander Newsky. Unlike the other Russian priests, he lived a very orderly and commendable life. I became acquainted with him, and induced him to borrow many of Swedenborg's writings, which he read with much satisfaction. He said he wished to see and converse with this extraordinary man, and I invited Swedenborg, with him and many other friends, to dine with me. While at table the Russian chaplain turned to Swedenborg and asked him whether he had seen the empress Elizabeth in the spiritual world. Swedenborg answered, "I have seen her often, and I know she is in a very happy state." At this answer tears of joy came into the chaplain's eyes, and he assured us that she had ever been good and upright.

"All her good intentions became apparent after death," said Swedenborg, "and in the other life it was shown that she never entered the senate, without praying to God that he would give her grace, wisdom and strength, to govern the people and country well." At this the chaplain was so much moved, that he was able to make no answer except by tears of joy.

On two occasions I had proof that when Swedenborg journied to foreign countries, he was assured that he should live to see the manuscripts which he took with him, printed in the places designed.

I met him in his carriage riding out of Stockholm, at the time he was going to London, the last time but one. I asked him how he could venture to undertake so long a journey, when he was already eighty years old, and inquired whether we should ever meet again.

"Have no anxiety on the subject," said he, "if you live we shall meet again here, for I have yet another journey like this before me."

When he was about leaving Stockholm for the last time, he came to me in the bank on the day that he commenced his journey, and gave me a Protest against any judicial examination of his writings during his absence.

I then asked him, as before the other journey, whether we should ever meet again. He answered me in a very gentle and affectionate manner, "Whether I shall return, I do not know, but of this you may be certain, for the Lord has assured me of it,—I shall not die, until this book which I have just finished, (the True Christian Religion) is printed, and should we never meet again in this world, we shall meet in the presence of the Lord, if we live according to his will and not our own." He then took leave of me in as lively and cheerful a manner as if he had been a man of middle age, and the same day for the last time left his father land.

I once inquired of Swedenborg whether his system of theology would be embraced by christians generally. He answered, "of that I can say nothing; I believe that it will be received in due time, but when that time will come the Lord has not revealed to me."

He was never ill except when suffering states of temptation. I visited him at a time when he was in one of those states, and he complained of a grievous tooth-ache, which he had already endured many days. I recommended to him a common remedy; but he refused to use it and said, "my pain proceeds not from the nerve of the tooth, but from the influx of hypocritical spirits which beset me, and by correspondence cause this plague;" and he added that it would soon leave him.

Concerning Swedenborg's temptations, his faithful domestics, the old gardener and his wife, told me, with much apparent sympathy and compassion, that while alone in his chamber, he often spoke loud and fervently,—they could hear him distinctly, because their chamber was adjoining his.

When they inquired the cause of his restlessness during the night, he would answer that bad spirits attempted to injure him and for that cause he had spoken as he did. He often prayed to God that the temptations might leave him, crying out with tears, "Lord God, help me!" "My God forsake me not!" When the temptation was over, and they inquired of him the cause of his distress he answered, "God be praised! it is all removed. You must not be uneasy on my account, for all that happens to me, happens with God's permission, and he will permit nothing that He sees I am unable to bear."

After one of these trials he went to bed, and remained there many days and nights without rising. His domestics felt great anxiety on his account, and feared he had died of some great fright. They thought of calling his relatives, and forcing open the door; but at length the gardener climbed up to a window, and on looking in, to his great joy saw his master turn himself in bed. On the following day he rang his bell. The gardener's wife went to his chamber, and told him how much they had suffered from anxiety on his account; to which he replied with a benignant countenance, that he was well and had needed nothing. They were satisfied with this answer, for none of his people ventured to dispute him. They held him for a very pious man, and said so very wise and learned a man could not possibly have been troubled with trials and temptations, unless he could have seen whither they all would lead.

I inquired of the gardener's wife if she had ever observed anything remarkable in Swedenborg's eyes, or the expression of his countenance, during the time he was in the spirit. She answered, "One day, after dinner, I went into his room and saw his eyes shining with an appearance like clear fire. I stepped back astonished, and exclaimed, for God's sake what is the matter? you look fearfully!" "How then do I look?" said he. I told him what I saw. "Well, well," said he, "fear not! The Lord has opened my bodily * eyes, and I am in the spirit; — but shall soon be out of this state, and it will not hurt me." It was even as he said; for in about half an hour the shining appearance had left his eyes.

* We retain this word because it is in Dr. Tafel's reprint of Robsahm's memoir. But it may be a mistake in the original or in the copy. If not, it may mean the condition of the *bodily eyes* when they become mediums, through which those in the spiritual world may see the things of this world. We do not know that Swedenborg speaks anywhere of the opening of the *bodily eyes;* but the opening of his spiritual eyes could hardly have caused this very peculiar appearance, as it was his usual state for many years.

He often used the phrase, 'well, well!' when in friendly conversation; as also 'good, good!'

His journeys were made with no parade and few of the conveniences of travelling. He took no servant with him, and rode in an open wagon from Stockholm to Gottenburg, where he embarked for England or Holland, to have his manuscripts printed.

I know two Englishmen who are sea-captains, and reside in Sweden. With one of these, Swedenborg sailed as passenger. During almost the whole voyage he remained in his berth, but was often heard speaking, as if in conversation. The cabin boy and steward told the captain that Swedenborg appeared to be out of his head. The captain answered, "he may be out of his head or not; but so long as he remains quiet, I have no power over him. In conversation with me he is ever wise and rational, and we always have the best of weather when he sails with us. If this wind continues, we shall make a very quick voyage." He added, laughing, that Swedenborg might sail with him gratis, as often as he pleased; for so long as he had been a mariner, he never had made so good voyages as those when he was on board.

The other captain is named Brovell. With him Swedenborg sailed from London to Dalaron in eight days. During most of the voyage he lay in his berth and talked. As he went on board at London, he said to the captain, "I hope we shall have fair wind." The wind became fair and remained so until they arrived at Dalaron. From thence he journied by land to Stockholm. On the same day the wind changed, and remained a long time contrary. Notwithstanding these things Brovell looked upon Swedenborg neither as a conjuror nor a madman, but rather considered this as accidental. I spoke upon the subject with Swedenborg, and he said, he often wondered that he had been always so prospered at sea; and added, "Nevertheless, every one may know I can work no wonders."

During the sittings of the Imperial Diet, he took great interest in hearing what was done in his absence in the House of Nobles, in which, as the head of his family, he had a right to a seat; but when he perceived that hatred, envy and self-interest reigned there, he was seldom after seen in the House. In conversation he freely expressed his disapprobation of the discord that prevailed in the Diet, and adhered to neither of the parties there, but loved truth and justice in all his feelings and actions.

I once asked him if he thought it worth while to take notice of dreams; and he answered, "at the present time the Lord

does not manifest himself in dreams, yet it may be the case that a person who understands the science of correspondence, may draw instruction from them, as a waking person may examine his interior state by comparing his own will with the commandments of the Lord.

Swedenborg was not remarkably in the habit of giving alms, and on the reason being asked, he said, "Most of those who solicit alms are either lazy or vicious; and if from feelings of compassion you give money to such without examination, it is an injury rather than a benefit." Neither did he lend money; "for this," said he, "is the way to lose it; and besides, I need my money to pay the expenses of travelling and printing books."

Many persons have wondered that he was never in need of money for his frequent journeys and other expenses; but when it is considered that he lived very moderately on his journeys, and that his books on philosophy and mineralogy as well as his theological writings never remained long on the booksellers hands, but always met a ready sale,* and that he inherited from his father, Bishop Swedberg, a considerable sum, it will be easily understood how he was able to accomplish all his designs.

When he received visits from strangers in his own house, he was in the habit of calling in one of his domestics to sit with them. When widows went to inquire of him respecting the state of their husbands in the other world, or other females, who looked upon him as a soothsayer, sought him with questions about things lost or stolen, he always called in one of the above named domestics to hear the conversation, "for," said he, "women are artful — they might pretend that I have sought a nearer acquaintance with them; and besides it is well known that such persons turn and distort what they hear and do not comprehend." For these reasons when people went to him for such purposes, he very often refused and earnestly advised them to abstain.

Swedenborg employed no copyist. His works were printed from his own hand-writing. In his advanced age it became very difficult to decipher this; but he said that the Dutch and English compositors could read it easily.

It may be remarked that most of his spiritual writings abound with errors of the press, which evil arose, as Sweden-

* It has been ascertained, says Dr. Tafel, that he always gave all the proceeds of his theological works to mission institutions. His publishers have proved this. He retained the salary annexed to his office. See chap. iii. p. 39. See also Lewis's advertisement, in this appendix, p. 227.

borg assures us, from the circumstance that the printer also undertook the office of corrector.

As Swedenborg in his youth had no thought of the employment of his coming life, it may be easily believed that he was not only a learned man and a gentleman after the manner of the times, but a man so distinguished for wisdom as to be celebrated throughout Europe, and also possessed a propriety of manners that rendered him everywhere an honored and acceptable companion. Thus he continued to old age, serene, cheerful and agreeable, with a countenance always illuminated by the light of his uncommon genius. How he was looked upon in foreign lands I do not know; but in Stockholm, even those who could not read his writings were always pleased to meet him in company, and paid respectful attention to whatever he said.

Those who are capable of understanding the writings of Swedenborg, judge of his character in an entirely different manner from those who cannot; and it is remarkable that few ever read his works without becoming convinced of their truth, although many from fear of the Jews, or perhaps for some more honorable reasons, were unwilling openly to avow their belief. They allow that with the exception of the memorable relations and visions, much good might be found in his writings, because he enjoins a life renewed and ordered according to the commandments of God, and a true love to the neighbor.

One day as a criminal was led to the place of execution to be beheaded, I was by the side of Swedenborg and asked him how such a person felt at the time of his execution. He answered, "When a man lays his head on the block, he loses all sensation. When he first comes into the spiritual world, and finds that he is living, he is seized with fear of his expected death, tries to escape, and is very much frightened. At such a moment no one thinks of anything but the happiness of heaven, or the misery of hell. Soon the good spirits come to him and instruct him where he is, and he is then left to follow his own inclinations, which soon lead him to the place where he remains forever."

He added, "when a man confirmed in evil is suddenly dismissed from this world by the condemnation of the laws and the axe of the executioner, he adheres forever to his evils; because his conversion was forced and did not proceed from his own free will; which is the conversion which God requires; and had not his crimes cast him into prison and placed death before him, he would never have turned his thoughts to God, much less his heart, hardened by a wicked life. When such a person finds himself living in the other world, he rushes

eagerly into the commission of all the evil deeds that he began to practise in this life, and soon brings himself into the society of spirits such as he was united with in this life. It is far otherwise with those who are executed for the commission of some crime committed under the influence of intoxication, or strong passion, without any premeditated design. Such persons repent deeply of their crimes, and unless in this life they had confirmed themselves in opposition to the Lord and his commandments, they may become blessed and happy spirits.

A well known preacher died in Stockholm whose polished manners and pathetic preaching had always filled the church with hearers. I inquired of Swedenborg if he had not attained a state of happiness in the spiritual world. He answered, "that man went directly to hell, and is now in the society of hypocrites; for he was spiritual in the pulpit alone, and was proud of his natural gifts and his worldly prosperity — a haughty man. No, no," added he, "in that world dissimulation and deceitful arts avail nothing; — all these vanish at death, the man is seen as he is, either good or bad.

An ambassador from Holland, named Marteville, died at Stockholm. After his death a considerable sum was demanded of his widow in payment of a debt. She felt very certain the debt had been paid, but was unable to find a receipt for the money. After some time she found one among her husband's papers, and it was reported all over the city that Swedenborg had discovered it by means of a conversation with M. Marteville in the spiritual world. I inquired of Swedenborg about the circumstance, and he told me that the lady had been to him and told him her trouble, and he had promised that if he met her husband in the spiritual world, he would inquire of him about the matter. "This soon happened," continued Swedenborg, "and M. Marteville told me that he would himself go to his house on the following night to see after the receipt.

"I received no other answer for the lady and I have taken no other part in the matter, but I have heard that the widow spoke to her husband in a dream, and he told her where to find the missing document in his private bureau."

Swedenborg being on one occasion with a person of high rank, (the Queen Louisa Ulrica) she asked him whether he could meet her departed brother, (the Prince of Prussia) and inquire of him what two persons of rank had said to each other of a certain matter.

Swedenborg expressed his willingness and returned the next day to give the answer in the presence of a very distinguished gentleman. The queen took him aside, and he communicated

to her a secret which the departed prince had told him. The queen was very much astonished, and said no person in the world knew it excepting her brother and herself.

At the time of the Diet at Norkjoping, Swedenborg had a chest sent from England, containing some copies of his printed works. These books were detained at the custom house, under a law prohibiting all books contrary to the standing religion. Swedenborg requested of bishop Filenius, who was his nephew, and a member of the ecclesiastical body, that he would obtain the release of these books, as he intended to make presents of them to several members of the Houses. The bishop readily promised to do it, and at parting embraced and kissed Swedenborg affectionately ; yet he afterward did all in his power to cause that these very books should be confiscated. Swedenborg ever after expressed great displeasure against him ; calling him Judas Iscariot, who betrayed his friend with a kiss. He said he should have been satisfied with an explicit refusal, but he could not but express his displeasure at such duplicity ; especially as every person acquainted with his works must allow, that he always urged upon men truth and honesty in all our dealings, and this upon the ground that God has so commanded it for the mutual happiness of man.

He said also that he who spoke lies, lied also in his life ; and that such are an abomination in the sight of God. During the sitting of the Diet of 1769, members of the ecclesiastical order contrived a very crafty plan of attack against him. They purposed to bring him to trial, and in the first stage of the hearing, to declare that he had lost his mind and become insane, by excessive endeavors to explore religious mysteries ; and this plan would have taken away his freedom, and confined him in a mad-house as an insane person.

One of the senators, who was a friend of Swedenborg's, disclosed to him the whole plot in a letter, and advised him to leave the country.

Swedenborg was much afflicted at the information, and retiring to his garden, fell upon his knees, and with tears, prayed the Lord that He would direct him what to do. He immediately received a comforting assurance that no harm should come near him ; which really happened, for his enemies feared to carry on their persecution when they considered his being himself a member of the House of Nobles, and related to many noble families and many distinguished ecclesiastics.

For this account I am indebted to M. agent Seele, of Stockholm, at whose house Swedenborg often visited, and where he related this matter.

In respect to the information which my intimate acquaint-

ance with Swedenborg has enabled me to communicate from memory, I can assure the reader with entire certainty that it is true in all its parts. I should not have put it into writing but for the request of that excellent man mentioned at the beginning of these papers, who told me that a certain company had resolved to translate Swedenborg's writings into French, and that these anecdotes were needed as testimonials to posterity of the private life of Swedenborg.

From experience I know that there does not occur in Swedenborg's writings a single word which could lead man away from the performance of the Divine Will, and from an upright life toward his neighbor. On the contrary we find therein an entirely new system, contradicting in many things, all known prevailing religions in all their different parts; but which yet agrees with each in this, that it declares that blessedness or condemnation in eternity, are determined according to our spiritual state.

All this has Swedenborg satisfactorily shown in his writings, and besides has zealously contended against the destructive doctrine of faith alone.

If we follow in ecclesiastical history the course of the founders of sects, we soon become convinced that most religious parties were originally founded by well meaning persons, but have become defaced by bad men and artful prelates.

In fine it is my wish that no one would read the writings of Swedenborg but with caution; but that each one would remain in his own faith, (with which many are deeply impressed in youth, and which only few verify in their lives,) rather than that he should thoughtlessly despise what he does not comprehend. Such blasphemers read the prophets and the Revelation of St. John with the same contempt as the writings of Swedenborg, in which everything is easily understood by persons who do not make themselves merry at the expense of truth, or reject everything which does not coincide with their preconceived opinions. CARL ROBSAHM.

Stockholm, 29th May, 1783.

[We add an interesting statement concerning the anecdote respecting the widow of Mr. Von Marteville, (not Count Martefeldt,) contained in a letter from the Danish General who was the second husband of that lady. It is published by Dr. Tafel in a note to the above memoir.] See p. 71, note.

About a year after the death of M. Von Marteville, my wife felt a desire to see the notorious * and famous Baron Sweden-

* In the original this word has a very contemptuous meaning and

borg, who at that time was her neighbor in Stockholm. Several ladies of her acquaintance partook of her curiosity to have a nearer view of so strange a person.

Accordingly the ladies went to his house and were admitted together. Swedenborg received them in a very beautiful garden, where they found him in an elegant summer-house, having an arched roof.

Among other questions my wife asked Swedenborg whether he knew M. Von Marteville. He answered no; for while that gentleman was at the Swedish court, he was himself detained in London.

In passing, I may here mention that the story of the twenty-five thousand Dutch guilders is perfectly correct thus far, that a claim was instituted against my wife for that amount, and she could produce no discharge of the debt. Meantime the circumstance was not mentioned in society. [M Von Marteville had received the sum and paid it out again, but after his death no receipt could be found.] Eight days afterwards M. Von Marteville appeared to my wife in a dream, and mentioned to her a private place in his English cabinet, where she would find not only the receipt but also a hair-pin set with twenty brilliants, which had been given up as lost. This happened about two o'clock in the morning. Full of joy, my wife arose and found them in the place designated. She returned again to rest, and slept till nine o'clock. About eleven, the Baron Swedenborg was announced. His first remark, before my wife had time to speak, was, that he had, during the preceding night, seen several spirits, and among others M. Von Marteville. He had wished to converse with him, but M. Von Marteville excused himself on the ground that he must go to discover to his wife something of importance; that he then departed out of the society in which he had been a year, and would ascend to one far happier.

This is the true statement of the affair in which my wife was concerned, as well with respect to the receipt as with the Baron Swedenborg.

I attempt not to penetrate into the mystery — I am not called on to do it. I am merely required to make a plain statement of facts. This duty I have performed, and it will give me pleasure to be assured that your reverence has derived from it the desired satisfaction.

My wife desires her respects to you. I am with all high consideration your devoted servant, &c.

proves that the writer was not an adherent of Swedenborg, as no one friendly to him would have used it.

No. VII.

ORIGINAL ADVERTISEMENT OF THE ARCANA CŒLESTIA.

The following is the original advertisement by the printer of the second volume of the Arcana Cœlestia. It was published in parts, each containing one chapter, and accompanied, in separate numbers, by an English translation.

Paternoster Row, February 5, 1750.

ADVERTISEMENT, *by* John Lewis, *Printer and Publisher, in Paternoster Row, near Cheapside, London. Be it known unto all the Learned and Curious, that this day is published the First Number of* ARCANA CŒLESTIA *or* Heavenly Secrets *which are in the Sacred Scripture, or Word of the Lord, laid open; as they are found in the* Sixteenth Chapter *of* Genesis: *together with the wonderful things that have been seen in the World of Spirits, and in the Heaven of Angels.*

This work is intended to be such an exposition of the whole Bible as was never attempted in any language before. The author is a learned foreigner, who wrote and printed the first volume of the same work but last year, all in Latin, which may be seen at my shop in Paternoster Row, as above-mentioned.

And now the second volume is printing both in Latin and English; to be published in cheap numbers, that the public may have it in an easier manner, in either tongue, than in whole volumes.

It must be confessed that this nation abounds with a variety of commentaries and expositions on the Holy Bible; yet when we consider what an inexhaustible fund of knowledge the Sacred Scripture contains, the importance of the subjects it treats of, and the vast concern every man has in those things they relate and recommend, we may cease to wonder that so many ingenious pens have been employed in sounding the depths of this vast ocean; and he must be a very dull writer indeed, who does not find a pretty large number of readers of any work he may publish of this kind. I would be far from depreciating the merit of any man's performance, nay, I will allow, that it is owing to the labors of learned and pious men, in their disquisitions after truth in the Bible, that we of this kingdom have been enabled to discern truth from error, and to know more of the mind and will of God in his Word, than the priests of Rome were willing we should. Yet give me leave to add, that these Sacred Writings are capable of speaking to

the heart and understanding of man, by more ways than have been thought of or put in practice: and he who can discover new treasures in these sacred mines, and produce from them such rich jewels as were never yet seen by the eye of man, will undoubtedly challenge our strictest attention, and deserve encouragement in his pious labors. This then may be said of our author. He has struck out a new path through this deep abyss, which no man ever trod before. He has left all the commentators and expositors to stand on their own footing; he neither meddles nor interferes with any of them; his thoughts are all his own; and the ingenious and sublime turn he has given to everything in the Scripture, he has copied from no man; and therefore, even in this respect, he hath some title to the regard of the ingenious and learned world.

It is true, when a reader comes to peruse his work, if he expects to understand him with a slight and cursory reading, he will find himself greatly mistaken; his thoughts are too sublime and lofty to be surveyed with a weak or a wanton eye; his language is quite different from the common modes of speech; and his sense is sometimes so deep and profound, as not to be readily apprehended by a common understanding. Whoever, therefore, takes this book in hand, and finds passages in it not easily intelligible, let him not throw it by as a thing of no value, nor content himself with a bare perusal; but let him read it over and over again; let him study the drift and design of the author; and I will answer for it, that the more and oftener he reads it, the more instruction and delight he will receive from it. The author has a depth, which if once fathomed (and it is not unfathomable) will yield the noblest repast to a pious mind. But if any one imagines that I say this to puff a book, in the sale of which my interest is so nearly concerned, any gentleman is welcome to peruse it at my shop, and to purchase it or not, as his own judgment shall direct him.

Nothing recommends a book more effectually to the public than the eminence and credit of its author; nothing is more notorious, than that a weak performance, if it appears under a great name, shall be better received in the world than the most sublime and ingenious productions of an obscure person; so that it is not merit but prejudice that generally governs the judgment of men.

Though the author of *Arcana Cœlestia* is undoubtedly a very learned and great man, and his works highly esteemed by the *literati*, yet he is no less distinguished for his modesty than his great talents, so that he will not suffer his name to be made public. But though I am positively forbid to discover that, yet I hope he will excuse me if I venture to mention his benign

and generous qualities. How he bestowed his time and labors in former years, I am not certainly informed; (though I have heard by those who have been long acquainted with him, that they were employed in the same manner as I am going to relate:) but what I have been an eye witness to, I can declare with certain truth; and therefore I do aver, that this gentleman, with indefatigable pains and labor, spent one whole year in studying and writing the first volume of *Arcana Cœlestia*, was at the expense of two hundred pounds to print it, and also advanced two hundred pounds more for the printing of this second volume; and when he had done this, he gave express orders that all the money that should arise in the sale of this large work should be given towards the charge of the propagation of the Gospel. He is so far from desiring to make a gain of his labors, that he will not receive one farthing back of the four hundred pounds he hath expended; and for that reason his works will come exceedingly cheap to the public.

I further declare I have not the least reason in the world to believe him a bigot to any mode or method of religion; I know not what community he belongs to, or whether he belongs to any; if any one can guess by his writings, he knows where to find them. But it matters not what or who the person is that writes, if his writings are founded on truth, and agreeable to such learned men as are competent judges of them. The deepest and most learned, as well as most valuable pieces, are sometimes misunderstood and rejected many years, even by learned men themselves; to instance only three performances out of the many that might be produced, viz. Locke on Human Understanding, Milton's Paradise Lost, and Prideaux's Connexion of the Old and New Testament. Those who have been conversant with books, especially in the trading way, cannot be ignorant of the difficulties which these valuable pieces have met with in making their way into the world: and it is as remarkable now to observe, how they have been called for and admired for many years past.

How this great work of Arcana Cœlestia will succeed in the world, is impossible at present to determine. If all men of learning were of the same mind with the ingenious and pious Mr. Penny, of Dartmouth, we need not fear success; for in his letter to me, on the publication of the first volume, are these following words:—'I have long ardently wished to see the historical part of the Old Testament, which seems only to regard the Jewish Dispensation, (and upon that account too lightly regarded by the major part of the Christian world) proved to be as *delightful, instructive, and as necessary for the knowledge of Christians* as the *New*. This Arcana Cœlestia

gives me the fullest satisfaction of, &c.' A copy of this letter was printed at large in the Daily Advertiser of Christmas day, 1749. Now this delightful, instructive, and necessary knowledge, cannot be expected from this part of Holy Writ, unless the historical part of the Old Testament be allegorized in some such manner as our Latin author has here done it. And the great and learned as well as the inspired St. Paul, clearly gives encouragement to this way of writing, Gal. iv. 24. And our author neither rejects nor disturbs the literal sense by his allegorical exposition.

Soon after the publication of Mr. Penny's letter before mentioned, a grave, judicious and learned gentleman was pleased to call at one of the booksellers where this famous Latin book was appointed to be sold: and when he had cast his eye over part of the work, he inquired who the author was; but being told that the author would not be known,—'Well, (said the gentleman) I confess that at these years I am not fond of new acquaintance, but should be extremely glad to have some conversation with him; for, (continued he, with great earnestness,) I never saw, nor heard, nor read, of so surprising a man in all my days!'

Any one of small judgment may guess at the cheapness of the work, when he finds that six hundred and forty quarto pages in Latin, of the first volume, are sold for no more than six shillings, unbound. But this second volume, which is now publishing in Latin and English, will be unaccountably cheap, as any one may conclude, even from the postage of the Latin copy from abroad: for the bare postage of this first number cost no less than twelve shillings, and now it is printed, doth make fifty-two quarto pages in the English tongue; and all to be sold for no more than eight pence, which is not half the price that such a quantity of paper and print is generally sold for. The postage of the second number came to eighteen shillings; and that of the third amounted to one pound two shillings; and yet these two numbers are to be sold for no more than ninepence each; so that from hence it is easy to imagine how cheap the whole will be, especially when printed in such a grand and pompous manner at so low a price. But it is the generous author's absolute command that it should be so, who, it is plain, wants neither purse nor spirit to carry on his laudable undertaking.

As the copy comes from a foreign country, and as one number may contain nearly double the quantity of another, it is utterly impossible to fix a certain regular time for the publication of each. But this the public may be assured of, that when a fresh number is published, it shall be advertised in the news-

papers. Those who are pleased to give their orders to the news-carriers, will have every number as certainly as though they were apprized of the certain time of its coming out. And the price will be printed on the title of each English number, (and every Latin number will be of the same price with the English,) so that the readers may be sure that they will not be imposed upon: for sometimes the bulk of the book will plainly appear to be worth five times as much as will be required for it.

Those who are so happy as to be well acquainted with the Latin tongue, will be highly delighted with the author's elegant and sublime language.

No. VIII.

REMARKS BY THE MARQUIS DE THOMÉ, ON AN ASSERTION OF THE COMMISSIONERS APPOINTED BY THE KING OF FRANCE FOR THE EXAMINATION OF ANIMAL MAGNETISM.

Gentlemen: In the report of the commissioners appointed by the king for the examination of animal magnetism, these gentlemen have affirmed that there does not yet exist any theory of the magnet. This assertion has occasioned many remonstrances; and I shall here make one, and, as I think, the most just of any, in favor of an illustrious man of learning, some years since deceased. Three folio volumes were printed at Dresden and Leipsic, in 1734, under the following title: *Emanuelis Swedenborgii Opera Philosophica et Mineralia.* The first of these volumes is entirely devoted to a sublime theory of the formation of the world, founded on that of the magnetic element; the existence, form, and mechanism of which, are demonstrated by the author from experience, geometry, and the most solid reasoning founded on these two bases. The subject of the other volumes, being foreign to that of this letter, I shall content myself with saying, that in the whole of the work, there is such an abundance of new truths, and of physical, mathematical, astronomical, mechanical, chemical, and mineralogical knowledge, as would be more than sufficient to establish the reputation of several different writers. Accordingly, he acquired so much fame by its publication, that the Academy of Stockholm hastened to invite him to become one of its members. This production of the Swedish philosopher has continued to maintain the same degree of esteem in all Europe, and the most celebrated men have not disdained to draw materials from it to assist them in their labors; some, too, have had the weakness to dress themselves in the feathers of the peacock without acknowledging where they obtained

them. On reading the paragraph in the first volume, page 387, entitled *De Chao Universali Solis et Planetarum, deque separatione ejus in Planetas et Satellites;* and that at page 438, *De Progressione Telluris a sole ad Orbitam*, it will be seen how much the Count de Buffon was mistaken in saying, in his discourse on the formation of the planets, that nothing had ever been written on this subject: and it will doubtless be regretted, that the French Pliny has not profited by the discoveries of the Stockholm Academician, who, whilst he equals him in point of style, is infinitely superior to him in everything else. A cursory perusal of this first volume, will also be sufficient to repress our astonishment at the experiments of M. Lavoisier, Swedenborg having already shown, that earth and water are not to be regarded as elements, nor elements as simple substances. I should forbear to add that M. Camus, who has performed such surprising things with the magnet before our eyes, admits that he has derived from this author almost all the knowledge that he has exhibited on this subject, and, in short, that without having studied him, our acquaintance with magnetism must be very imperfect; — I say, I should forbear to mention this, if the commissioners appointed by his Majesty to examine animal magnetism, had not affirmed, that there as yet exists no theory of the magnet. How can this assertion be reconciled with the authentic and positive fact I have now stated? The farther one is from imagining that such a declaration on the part of the academicians and physicians can be the result of haste, of ignorance, or of partiality, the more difficult the thing becomes. Are we not to believe, that, to acquit themselves worthily of their commission, and to justify as they ought the confidence with which the sovereign has honored them, they would neglect nothing that could contribute to make them perfect masters of the question of animal magnetism, and enable them to decide upon it, and that they would accordingly read and consider everything which has hitherto been published on the subject; at least everything that has proceeded from the pen of the most celebrated naturalists. The work which has occasioned this remonstrance, being without contradiction the most complete and profound of all, ought principally to have fixed their attention; and this being granted, the saying of the commissioners, that there does not yet exist any theory of the magnet, — that is, that nothing which has yet appeared is to be regarded as such, — is saying that the theory of Swedenborg is none at all; — that a theory demonstrated by experiment, geometry, and reasoning, and in agreement with them all, is not a theory. Such, I believe, is the exact amount of the assertion of the commissioners, which, therefore it remains for them to prove.

I shall now proceed to enable the public to determine, whether the Swedish philosopher was not most intimately persuaded, that, in natural philosophy, every theory which is not supported by experience and geometry ought to be regarded as chimerical. In the first page of the first volume, he thus explains his views on this subject: '*Qui finem vult, &c.* He who wishes to attain an end, must also wish to acquire the means. Now these are the means which more especially lead to knowledge truly philosophical; experience, geometry, and the faculty of reasoning.' In the following page he insists, in these terms: '*Magna quidem, &c.* Arduous is the attempt to explain philosophically the hitherto secret operations of elemental nature, far removed, and almost hidden from our view. I must endeavor to place, as it were, before the eyes, those phenomena which she herself is careful to conceal, and of which she seems most averse to the investigation. In such an ocean I should not venture to spread my sail, without having experience and geometry continually present to direct the hand and watch the helm. With these to assist and direct me, I may hope for a prosperous passage over the trackless deep. These shall be my two stars to guide me in my course, and light me on my way; for of these do we stand most in need in the thick darkness which involves both elemental nature and the human mind.' At page 184 of the same volume, he says, again, '*Nisi principiorum, &c.* Unless our principles be geometrically and mechanically connected with experience, they are mere hallucinations and idle dreams.' Behold, further, how he establishes that even elemental nature is under the government of geometry, and always like herself in the little as well as the great; a principle which opens to the human mind an infinite career, and puts us in the route which it is necessary to take to arrive at all possible discoveries: '*Natura enim, &c.* Elementary nature (says he,) is a motive power variously modified; a motive power variously modified, is a system of mechanism; a system of mechanism is geometry in action, for it must needs be geometrical: geometry is the attribute of a certain substance possessing figure and space: as, then, geometry is the attribute of a substance, and thus is inseparable from every substance, whether simple or compound, either in motion or rest, and from motion itself, it accompanies nature from its first origin and rudiments, from its least form to its greatest, through the whole world: and as geometry is the same in the greatest substances as in the least, hence nature, being a motive and modified power, being mechanical and geometrical, is exactly like herself in each extreme, that is, towards each infinite of smallness or greatness, &c.' p. 121. The question then is, whether Swedenborg has proceeded ac-

cording to these principles? This question all naturalists and geometricians are invited to determine: and when they have agreed on their determination, which will certainly be in conformity with what I have advanced, they will unanimously admit, if I am not mistaken, that the theory of the Swedish author is a true theory of the magnet and of all magnetism; that it proves incontestably the existence of the magnetic element; that it proves further, that the particles of this element being spherical, the tendency of their motion, in consequence of this form, is either spiral, or vortical, or circular; that each of these motions requiring a centre, whenever these particles meet with a body, which, by the regularity of its pores, the configuration and the position of its parts, is adapted to their motion, they avail themselves of it, and form around it a magnetical vortex; that, consequently, every body which has such pores, and such a configuration and position of its parts, may become the centre of such a vortex; that if this body has an activity of its own, if its parts are flexible, and if its motion is similar to that of the particles, it will be so much the more disposed to admit them, &c. &c.: whence it follows, that magnetical substances are such merely by virtue of the element whose existence Swedenborg has demonstrated, and thus that the magnetism of bodies depends, not on their substance, but on their form; — a truth which is hinted at by the learned Alstedius in his excellent Encyclopædia, printed at Lyons in 1649, in which, drawing a comparison between electricity and magnetism, he says, '*Motiones electricæ à materia magneticæ vero à forma pendent.*'

To ascertain the influence of the magnetic element on the question of animal magnetism, suppose we apply the result of the summary view that I have given of it to the three kingdoms of nature. It will be easy to convince ourselves, that of these, the mineral kingdom is the least favorable to this element, by reason of its inertness, of the irregularity of its pores, of its angular forms, and of the rigidity of its parts: hence, were it not for iron and the loadstone, magnetism would be almost entirely banished from this kingdom. Proceeding to the vegetable, we may easily perceive, that its more regular pores, its rounder forms, its more flexible parts, the sphere of activity which results from its organization, and from the circulation which takes place within it, offer much greater facilities to the operations of the magnetical fluid. Arriving at the animal kingdom, which is the quintessence of them all, as being more rich in volatile spirits, and approaching thereby more nearly to elemental nature, and which is gifted more eminently, according to the perfection of its organs, with the same advantages which we have just observed in the vegetable kingdom; — we find that this

kingdom, by the exalted life of some of its subjects, is clearly the most active centre that the magnetic element can lay hold of; and as, besides, it presents it, in the abundance of its fluids, in its circular vessels and veins, and in its spiral fibres, with nothing but analogous forms, of an extreme flexibility and capacity of motion, we cannot but conclude, that this is the kingdom which favors in the highest degree the admission of this element. To avoid exceeding the limits of your journal, I omit, gentlemen, an infinity of things which I might here mention in support of these truths; amongst which I should include the respiration of animals, their hunger, their thirst, their loves, the functions of their absorbent and resorbent pores, — phenomena which, well analyzed, would be so many proofs of the existence of animal magnetism, and would evince that, in reality, animals are nothing but living magnets.

Let me not, however, for what I have here said, be suspected of being a disciple of the too celebrated Doctor Mesmer. Believing with him in animal magnetism, the existence of which has long since been as evident to me as that of the sun, if I intended to make use of it, it would be in a manner totally different from his; as I find in M. Mesmer's mode many things that are not only vicious in point of morals, but also very dangerous in a physical respect. For want of knowing what Swedenborg has said respecting forms, series, degrees, correspondences, and, above all, respecting the element of man and human spheres, this physician has abandoned himself to a blind practice, the effects of which, sometimes good, as often bad, and most frequently none at all, fully evince either the incapacity of the practitioner, or the inefficacy of his remedy. But to learn in what M. Mesmer is deficient, it will not suffice to have read the work which I have just been describing, but it will also be necessary to be acquainted with most of those which follow it: for the indefatigable Swede continued to write upon the most difficult and abstract subjects, and, what is peculiar to himself, he always possessed the art of enabling all his readers to understand them, by the method, precision, and clearness, with which he conducted the discussion.

Since an opportunity here offers to speak of his works, permit me, gentlemen, to avail myself of it, to disabuse the public respecting the bad impressions which have been attempted to be imposed on it concerning this great man. Prior to his *Opera Philosophica et Mineralia*, he had already written on almost all the sciences. Amongst others was his work on algebra, entitled, *The Art of the Rules;* a new method to find the longitude by land and sea, by the aid of the moon; another for the trial of new ships, &c. &c. &c.; not to mention some

literary productions which were the first essays of a youth which had been employed in learning the principal living languages of Europe, and all the dead ones. He was so well versed in the latter, particularly in Latin and the Oriental languages, that he was consulted by those who made the study of them their particular profession. Posterior to the year 1734, we have of his, *The Animal Kingdom; The Economy of this Kingdom: An Essay on the Infinite, the Final Cause of Creation, and the Mechanism of the Operation of the Soul and Body;* with a poem on *The Birth of our Globe and that of the First Man;* works which are above all praise. But what shall we say of his theosophical treatises, where the greatest secrets are revealed without emblem or allegory; where the science of correspondences, which has been lost for near four thousand years, and of which the hieroglyphics of Egypt were but useless monuments and relics, is again restored? I will say that a perusal can alone give any idea of them; that the more the principles, equally new and fertile, which are accumulated in these works, are reflected on, the more they are applied to nature, to ourselves, to everything that can become an object of our thoughts and affections, the more clearly the truth will shine, the more we shall be compelled to pay homage to the superiority of illustration [lumières] which has given them birth, and to acknowledge in them the evidences of a wisdom more than human.

As in addition to such profound and universal knowledge Swedenborg joined the purest virtue and the sweetest manners, he might be expected to meet with detractors; he accordingly has had them, and he has them still. I have often heard him publicly decried, but always from one of the three following motives, and with the intention of preventing his works from being read. Some, attributing everything to chance, and believing in nothing but nature, are afraid that the luminous works of the greatest naturalist, and the sublimest theosophist, that has yet existed, would give the last blow to their tottering system. Others, having borrowed from him without acknowledging it, are apprehensive that if his works should obtain more notice, their plagiaries would be detected. The third class enjoying a reputation founded on a false opinion of their knowledge, but being unable to conceal their incapacity from themselves, dread the appearance of this polar star, because it would infallibly eclipse them, and soon reduce them to their just estimation. I know not from which of these motives it was that an anonymous writer inserted, about two years ago, in the *Courier de l'Europe*, a pretended notice respecting Swedenborg and his writings, which was nothing but a tissue of

wrong dates, false titles, and palpable calumnies and contradictions: it is thus that self-love, disfiguring, falsifying, and obscuring everything, is the source of every evil, and the scourge of the human race. The first labor, then, to be undertaken to arrive at the truth is, to combat, to conquer, and to chain down, this principle for ever. Then the soul of man recovering its liberty, and restored to the light for which it was born, may roam at pleasure through the whole of nature, and pursuing its flight, may elevate itself even to that world which ignorant mortals regard as imaginary, but which will always be, whatever they may say, the vivifying sphere, and the true home of the human mind.

This, gentlemen, is what I thought it my duty to make public for the benefit of society, from a regard for truth, and in gratitude to him to whom I am indebted for the major part of the little that I know; though, before I met with his writings, I had sought for knowledge amongst almost all the writers, ancient and modern, who enjoyed any reputation for possessing it. I have the honor to be, &c., MARQUIS DE THOMÉ.

Paris, Aug. 4, 1785.

No. IX.

REMARKS BY MR. A. NORDENSKJOLD, ON THE DIFFERENT EDITIONS OF THE BIBLE MADE USE OF BY SWEDENBORG.

We have seen above, pp. 11, 137, that after Swedenborg's spiritual illumination had commenced he applied himself exclusively to the study of the Word, both as to its letter, in the Hebrew text, and as to its "*spirit and its life*," or as to that spiritual sense which he demonstrates as existing in every part of the Holy Scriptures. It may be interesting to the present as well as to future generations, to know the different editions of the Bible which he made use of. This information is contained in the *New Jerusalem Magazine* for 1790, p. 87, where we read as follows: —

'Swedenborg possessed four editions of the Holy Bible in Hebrew: —

'I. That by T. Pagnini Montani, containing, fol. 1657, in which he made no remarks in the margin, as I was informed by the person who bought it at his sale.

'II. *Biblia Hebraica punctata, cum Novo Testamento Græco*, 8vo. of the edition of Manasse Ben Israël, 1639, Amsterdam. This was also without remarks.

"III. *Reineccii Bibl. Hebr. Lipsiæ*, 1739, 4to. This I have happily found; it is filled with remarks, and with the Latin

translation of several Hebrew words, as also some observations on the internal sense. The book is much used. I shall add it to the collection of manuscripts.

"IV. *Bibl. Hebr. secundum Edit. Belgii Edvardi Vander Hoogt, cum versione Latina Sebastian Schmidii; Lipsiæ*, 1740, 4to. This book was given to the Rev. Mr. Fernelius of Schöfde, for interring him at London, where he then was minister to the Swedish chapel. There is no remark in the margin, but a great number of lines and asterisks, at the most remarkable places of the Latin version, the original text not being in any manner touched; because, according to the expression of Swedenborg, "The Word is perfect, such as we have it." Of the New Testament in Greek, he had none besides that mentioned, No. II., and which is a fresh edition of that by Elzevir in 1624, made by Janson, and the edition of Leusden, Amsterdam, 1741, with the Latin version. It is probable he has followed this edition in translating the Apocalypse.

'Of the Latin translations of the Bible, he chiefly made use of that by Schmidius, Lipsiæ, 1740, after the time that he began the *Arcana Cœlestia*, because he found this to be more literal and exact than all the others. Nevertheless, in all his quotations, and above all in the *Arcana Cœlestia*, he has more exactly expressed the sense according to the original language. He has never followed the version of Arius Montanus, either of the Old or New Testament, as I have carefully examined and found to be the case. But he had four copies of the Latin translation of Castelliano, apparently for the purity of the language, which he was very studiously applying himself to, before he learnt Hebrew in 1745. In his quotations of the New Testament, he only made use of the translation of Schmidius, first edition, which he sometimes has left, the better to express the sense of the Greek. From this it appears, that he always had the originals at hand. But with respect to the author's translations of Genesis, Exodus, and the Apocalypse, they are directly translated from the originals." *

* We wish to observe that Swedenborg required the absolute literal sense of Scripture as the basis of his spiritual interpretation, and as the Latin version of Schmidius was in this respect the most complete of any in existence, being an improvement on the literal version of Montanus, he preferred it, and in his very numerous quotations from the Word, especially in the *Apocalypse Explained*, seldom departs from the version of Schmidius, unless to render the Hebrew text still more faithfully and literally.

THE END.

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